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PREFACE.

NO part of the Christian worship is more plainly warranted by the Oracles of God, than the ordinance of the *singing of psalms*. The ancient Hebrews practised it at the Red Sea, before their system of ceremonial worship was prescribed them by God, Exo. xv. It was preferred to the most pompous sacrifices, even while the ceremonial observances remained in their vigour, Psalm lxix. 30, 31. The divine obligation to it, remained in full force, when the ceremonial law, with all its rites, was abolished, Psalms xlvii. 1, 5, 6, 7. lxvii. 4, c. 1, 4. Eph. v. 19. with ii. 14, 15, Col. iii, 16, with ii. 16, 17, James v. 13. We have it enforced with the most engaging example *of the angels* who kept their first estate, Job xxxviii. 6, 7. Luke ii. 13. 14. Rev. v. 11. 12.—Of apostles and saints, Acts xvi. 25. 1 Cor. xiv. 15. Exod. xv. Judges v. Luke i. 1 Sam. ii. Isa. xxxv. 10. Jer. xxxi. 12. Rev. iv. 8, 9. and v. 9, 10. vii. 10. 12. xiv. 3. xv. 3. xix. 1—7. Nay, of our Redeemer himself, Matth. xxvi. 30. This exercise, performed in a manner suited to the dignity of the glorified state, will be the everlasting employ of established angels and ransomed men, Isa. xxvi. 19. li. 11. Rev. v. 9—13.

Nor is this exercise of inconsiderable usefulness. The whole glories of JEHOVAH, as made known to creatures, and all the wonders of his creating power, his redeeming love, and providential care, belong to its extensive theme. It is an excellent means of conveying holy instructions, Col. iii. 16. of inspiring heavenly affections, Psalm lvii. 7, 8. of recreating holy souls, James v. 13. and, in fine, of bearing up and comforting amidst grief and trouble, Acts xvi. 25. Psalm cxix. 54. and hence it is seasonable, not only in this valley of tears, but even in the most distressful condition, Psalm ci. 1. Hab. iii. 17. 18.

It is a duty which ought to be practised by every person *in secret* by himself, James v. 13. Psalm cxix. 62, 164. By every Christian *family* and *society*, Psalm cxviii. 15. Acts xvi. 25. And in every public worship-

ing assembly and congregation, Isa. xxxv. 1, 2, 6, 10. and liii. 7, 8, 9. and liv. 1. Eph. v. 19. Col. iii. 16. Matth. xxvi. 30. 1. Cor. xiv. 26. Rev. v. 9. 10. xiv. 3. xv. 3.

This duty being of so much importance, we ought to perform it under the special influence of the Holy Ghost, 1 Cor. xiv. 15. John iv. 24. With understanding of the warrantableness, matter, manner, and end of our praise, Psalm xlvii. 6, 7. 1 Cor. xiv. 15. With an holy ardour of affection and vigour of mind, Psalm lvii. 10. and ciii. 1, 2. With grace in our heart, making melody therein to the Lord, Eph. v. 19. Col. iii. 16. In the name of Christ as Mediator between God and us, Col. iii. 16, 17. 1 Pet. ii. 5. and with an earnest aim to glorify God, Col. iii. 16. 1 Pet. iv. 11. 1 Cor. x. 31.—The *matter* ought to be prudently suited to our occasions and conditions, Psalm cxii. 5. Eph. v. 15. Nor ought the *melody*, or, in social worship, the *harmony* of voices to be overlooked, Psalm ci.

No doubt, one may compose spiritual hymns for his own and others' religious recreation: but to admit forms of human composure into the stated and public worship of God, appears to me very improper. (1) It is extremely dangerous. Heresies and errors by this means, may, and often have been very insensibly introduced into churches, congregations or families. (2) There is no need of it. The Holy Ghost hath, in the Psalms of David, and other scriptural songs, furnished us with such a rich collection of gospel doctrines and precious promises—an extensive fund of solid experiences—an exhaustless mine of gospel-grace and truth—an endless variety to suit every state or condition, in which either our own soul, or the church of Christ, can be upon earth. These were framed by him who searcheth the hearts, and knows the deep things of God; and hence must be better adapted to the case of souls or societies, than any private composition whatever. (3) Though the Holy Ghost never saw meet to leave us a liturgy of prayers; yet from the poetical composition thereof, it is plain he intended these psalms and songs for a *standing form* of praise in the church. It is certain they were used in this manner under the Old Testament. The Holy Ghost hath, under the New, plainly directed us to the use hereof, Col. iii. 16. Eph. v. 19. The PSALMS,

Hymns, and *Spiritual Songs*, there recommended, are plainly the same with the *Mizmorem*, *Tehillim*, and *Shirim*, mentioned in the Hebrew titles of David's Psalms, iii. iv. v. &c. cxlv. cxx.—cxxxiv.

It hath been pretended, the language and manner of these psalms are not suited to the spiritual nature of our gospel-worship. That, however, may as well be urged against the reading of them, as against the singing of them: Nay, against the reading of a great part of the Old Testament in our Christian worship. It is certain many passages in the book of Psalms, or of other scripture-songs, are expressive of the exercises of faith, repentance, love, or the like graces, which still remain of the *same form* as under the Old Testament. The predictions are either accomplished, and so may be sung to the honour of *God's* mercy and faithfulness; or, if not accomplished, may be sung in the hopes that God will accomplish them in his time. The history of what God did for his Jewish servants and church, may be sung with admiration of his love, wisdom, power, and grace therein manifested. It is further to be considered, that much of what related to David, or the Jewish church, was typical of the character and concerns of Jesus Christ and the gospel-church; and so ought to be sung with a special application thereto.

As for those psalms which contain *denunciations* of divine vengeance upon the enemies of God and his church, we are to consider, that these expressions were dictated by the infallible Spirit of God; that the objects of them were foreseen to be irreconcilable enemies of Christ and his church; that those who sing them, only applaud the equity of the doom which God hath justly pronounced upon such offenders; and that they are to be sung with a full persuasion of the event, as a certain, awful and just display of the glory and tremendous justice of *Jehovah*. Though we ought, therefore, never to apply them to particular parties or persons who have injured us, yet to decline using them, out of a pretence of charity, is to suppose ourselves wiser than him whose understanding is infinite, and more merciful than the Father of mercies, who is full of compassion, and delighteth in mercy. Moreover, as these external enemies, devoted to destruction, were in some sense emblematical of our spiritual enemies, within or without us,

the passages may be sung with application to ourselves, as directed against these *principalities* and *powers*, and *spiritual wickednesses*, in high places, with whom we have to wrestle, while on earth, Eph. vi. 10—19. 1 Pet. v. 8, 9, Rom. viii. 13, Gal. v. 17—24.

The book of Psalms is one of the most extensive and useful in holy scripture, as it is every where suited to the case of the saints. It is, at first, much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Psalm lxxxviii. Ethan lxxxix. and Moses xc. is certain.—Whether those under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the temple music, as others were to Jeduthun or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Psalms lxxiv. lxxix. cxxvi. and cxxxvii. appear to have been composed after the begun captivity to Babylon; but by whom we know not. The rest including those two marked with the name of Solomon, might be composed by David, the sweet psalmist of Israel.*

Twenty-five of the Psalms have no title at all; and whether the titles of the rest are of divine authority is not altogether agreed. But when it is considered that these titles every where appear in the Hebrew originals, and how often they serve as a key to the psalm, and are sometimes connected therewith by the accentuating points, there is no real ground to suspect the authenticity thereof. Nor are interpreters agreed with respect

* That the Hebrew originals are composed in a metrical form, hath been almost universally agreed. But the laws and measures of the poetry have not yet been clearly ascertained. It is not even reasonable to insist, they should correspond with those of the Greeks or Romans and other nations of the west, whose idioms and manner of language are so remarkably different. It is certain, they as little agree with those of the dull and insipid rhymes composed by the Jewish Rabbins. Some of the psalms, no doubt, for the more easy retention thereof in the memory, are composed of verses or sentences beginning according to the order of the Hebrew alphabet. In this order every sentence of the 111th and 112th psalms begins with a new letter. Almost every verse of the 25th, 34th, and 145th begins in the same order. But in the 119th, every eight verses begin with the same Hebrew letter in the like alphabetical order.

to the signification of some of the Hebrew words standing in these titles. We think that *MASCHIL* always signifies that the psalm is designed for *instruction*, Psalms xxxii. xlii. xliii. xlv. lii. liii. liv. lv. lxxiv. lxxviii. lxxxviii. lxxxix. *MICHTAM* denotes the *precious* or *golden* nature of the psalm, as xvi. lvi. —lx. *ALTASCHITH* that the scope of the psalm is to deprecate *destruction*, lvii.—lix. *MUTHLABBEN*, that the psalm was composed on the occasion of the *death of his son*, or of Goliath, the *duellist*: Psalm ix. *AIYELETH SHAHAR*, that its subject is Jesus Christ, the *hind of the morning*, Psalm xxii. *JONATH-ELIM-RECHOKIM*, that David is therein represented as a *mute dove among foreigners*, Psalm lvi. *SHOSANNIM; SHOSHANNIMEDUTH;* or *SHUSAN-EDUTH:* may either signify that Christ and his people who are *lilies*, *or lilies of the congregation or testimony*, are the subject of it; or that it was sung on an instrument of six strings, Psalm xlv. lx. lxix. lxxx. as *SHEMINITH* denotes an instrument of eight strings, Psalms vi. xii. *MAHALATH* may either signify the *disease*, and *MAHALATH LEANOTH* the *afflicting disease*, or *MAHALATH* may signify a wind instrument of music, Psalms liii. lxxxviii. *NEGINATH* and *NEGINOTH* denote stringed instruments of music, Psalms iv. lxi. &c. *NEHILOTH* wind-ones, Psalm v. *GITTITH*, a musical instrument or tune invented at Gath, Psalms viii. lxxxi. lxxxiv. *ALAMOTH* the *virginals*, or a song to be sung by the *virgins*, Psalm xlvi. *SHIGGAION*, or *SHIGIONOTH*, may denote the *diversified* matter or tune of the psalm, Psalm vii. The cxxth, and fourteen next following, are called *SONGS* of *DEGREES*, perhaps because they were sung on the different steps of the temple stairs; or were sung at certain halts made by David and the Iraelites, when they brought up the ark of God from Kirjath-jearim to Jerusalem; or were sung by the Hebrews at their different rests, when they came up from the country to their three solemn feasts; or were partly sung by the Jews at their different halts, in their return from Babylon.

The Hebrews divided this book into *five*, ending with Psalms xli. lxxii. lxxxix. cvi. and cl. the first four of which are concluded with *AMEN*. Interpreters have attempted to arrange or class the Psalms into a variety of different forms: To me it appears not improper, to dis-

tinguish them into I. *Instructive*, which are either (1) *Historical*, relating what God had done for the psalmist or for the Jewish nation, &c. as psalms xviii. lxviii. lxxviii. civ. cv. cvi. cxiv. cxxxv. cxxxvi. most of which are also *Eucharistic*. Or (2) *Doctrinal*, declaring and explaining the principles and duties of religion, as Psalms i. xiv. xv. xix. xxxvi. xxxvii. xlix. l. liii. lxiv. lxxvi. lxxvii. lxxviii. lxxxi. lxxxii. xc. ci. cxii. cxix. cxxvii. cxxxi. cxxxiii. cxxxix. II. *Prophetic*, foretelling events relative to Christ or his church, as Psalms ii. viii. xvi. xxi. xxii. xxiv. xxix. xl. xlv. xlvii. xlviii. lxvii. lxviii. lxix. lxxii. lxxxvii. lxxxix. xciii. xcv. *xcvi. xcvii. xcviii. c. cx. cxvii. cxxxii. cxlix.* not a few of which are also *Eucharistic*. III. *Consolatory*, in which the psalmist comforts himself and others in the promises, perfections, or works of God, as Psalms *iv. xi. xxiii. xxvii. xxxi. xxxvii. xlvi. lviii. lxxiii. xci. cxxi. cxxv. cxxviii. cxxix.* IV. *Petitory*, in which he bewails his own, or the churches condition, and supplicates deliverance, as Psalms *iii. v. vi. vii. x. xii. xiii. xvii. xx. xxv. xxvi. xxvii. xxviii. xxxv. xxxviii. xli. xlii. xliii. xliv. li. liv. lv. lvii. lix. lx. lxi. lxiii. lxiv. lxx. lxxi. lxxiv. lxxix. lxxx. lxxxiii. lxxxv. lxxxvi. lxxxviii. cii. cix. cxx. cxxii cxxx. cxxxii. cxxxvii. cxl. cxli. cxlii. cxliii.* Seven of these, in which the psalmist makes confession of his sin, viz. Psalms *vi. xxxii. xxxviii. li. cii. cxxx. cxliii.* are called *Penitential*. V. *Eucharistic*, in which he stirs up himself and others to praise and thank the Lord, for his favours. As Psalms *ix. xviii. xxx. xxxiii. xxxiv. lx. lxv. lxviii. xcix. ciii. civ. cv. cvi. cvii. cviii. cxi. cxiii. cxv. cxvi cxvii cxviii. cxxii. cxxiv. cxxxi. cxxxiv cxxxv. cxxxvi. cxxxviii. cxliv. cxlv. cxlvi. cxlvii. cxlviii. cxlix. cl.* But indeed historical narratives, doctrinal instructions, prophecies, consolations, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected, in the same psalm, that it is difficult to assign it to one class, rather than to another. And what is *historical*, as it relates to David and the Jewish church, is often *typical*, and so *prophetic* as it relates to Jesus Christ and the gospel-church or heavenly state. Many too, of the *supplications* respecting deliverances from, or the destruction of enemies, are to be con-

sidered as real *PREDICTIONS* of the events; they being dictated by the inspiration of him who can declare the end from the beginning.

Extract from Bishop HORNE's Preface to his Commentary on the PSALMS.

A WORK of the utmost importance still remains, which is the business of Theology to undertake and execute; since, with respect to the Old Testament, and the Psalter more especially, a person may attain a critical and grammatical knowledge of them, and yet continue a Jew, with a veil upon his heart; an utter stranger to that sense of the holy books, evidently intended, in such a variety of instances, to bear testimony to the Saviour of the world; that sense, which is stiled, by the divines, the PROPHETICAL, EVANGELICAL, MYSTICAL, or SPIRITUAL sense.

It may not be amiss, therefore, to run through the Psalter, and point out some of the more remarkable passages, which are cited from thence by our Lord and his apostles, and applied to matters evangelical.

No sooner have we opened the book, but the second Psalm presenteth itself, to all appearance, as an inauguration hymn, composed by David, the anointed of Jehovah, when by him crowned with victory, and placed triumphant on the sacred hill of Sion. But let us turn to Acts iv. 25. and there we find the apostles, with one voice, declaring the psalm to be descriptive of the exaltation of Jesus Christ, and of the opposition raised against his gospel, both by Jew and Gentile.

In the eighth Psalm we imagine the writer to be setting forth the pre-eminence of man in general, above the rest of the creation; but by Heb. ii. 6. we are informed that the supremacy conferred on the second Adam, the man Christ Jesus, over all things in heaven and earth, is the subject there treated of.

St. Peter stands up, Acts ii, 25. and preaches the resurrection of Jesus from the latter part of the sixteenth Psalm; and lo, three thousand souls are converted by the sermon.

Of the eighteenth Psalm we are told, in the course o the sacred history, 2 Sam. 22. that "David spake before the Lord the words of that song, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul." Yet in Rom. 15, 9. the 50th verse of that Psalm is adduced as a proof, that, "the Gentiles should glorify God for his mercy in Jesus "Christ, as it is written, for this cause will I confess to "thee among the Gentiles and sing unto thy name."

In the nineteenth Psalm, David seems to be speaking of the material heavens and their operations only, when he says, "Their sound is gone out into all the earth, and "their words unto the ends of the world." But St. Paul, Rom. 10, 18. quotes the passage to shew, that the gospel had been universally published by the apostles.

The twenty-second Psalm Christ appropriated to himself, by beginning it in the midst of his suffering on the cross, "My God, my God," &c. Three other verses of it are in the New Testament, applied to him; and the words of the 8th verse were actually used by the chief priests when they reviled him; "He trusted in God," &c. Matt. 27. 43.

When David saith in the fortieth Psalm, "Sacrifice "and offering thou didst not desire—Lo I come to do "thy will:" we might suppose him only to declare, in his own person that obedience is better than sacrifice. But from Heb. 10. 5. we learn, that Messiah, in that place, speaketh of his advent in the flesh, to abolish the legal sacrifices, and to do away sin, by the oblation of himself, once for all.

That tender and pathetic complaint, in the forty-first Psalm, "Mine own familiar friend in whom I trusted, "which did eat of my bread, hath lift up his heel against "me," undoubtedly might be, and probably was, originally uttered by David, upon the revolt of his old friend and counsellor, Ahitophel, to the party of his rebellious son, Absalom. But we are certain, from John 13. 18. that this scripture was fulfilled, when Christ was betrayed by his apostate disciple—"I speak not of you all; I know whom I have chosen; but that the scriptures may be fulfilled, he that eateth bread with me, hath lift up his heel against me."

The forty-fourth Psalm we must suppose to have been

written on occasion of a persecution under which the church at that time laboured; but a verse of it is cited, Rom. 8. 36. as expressive of what Christians were to suffer, on their blessed master's account; "as it is written, for thy sake are we killed all the day long; we are counted as sheep appointed to be slain."

A quotation from the forty-fifth Psalm in Heb. 1. 8. certifies us, that the whole is addressed to the Son of God, and therefore celebrates his spiritual union with the church, and the happy fruits of it.

The sixty-eighth Psalm, though apparently conversant about Israelitish victories, the translation of the ark to Zion, and the services of the tabernacle, yet does, under those figures, treat of Christ's resurrection, his going up on high, leading captivity captive, pouring out the gifts of the Spirit, erecting his church in the world, and enlarging it by the accession of the nations to the faith; as will be evident to any one who considers the force and consequence of the apostles citation from it, Eph. 4. 7, 8. "Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men."

The sixty-ninth Psalm is five times referred to in the gospels, as being uttered by the prophet, in the person of Messiah. The imprecations or rather predictions, at the latter end of it, are applied, Rom. 11. 9, 10. to the Jews, and to Judas, Acts 1. 20. where the 109 Psalm is also cited as prophetical of the sore judgments which should befal that arch traitor, and the wretched nation, of which he was an epitome.

St. Matthew, informing us, chap. 13. 34. that Jesus spake to the multitude in parables, gives it as one reason why he did so, "that it might be fulfilled which was spoken by the prophet; Psalm 78. 2. I will open my mouth in a parable: I will utter things which have been kept secret from the foundation of the world."

The ninety-first Psalm was applied, by the tempter, to Messiah: nor did our Lord object to the application, but only to the false inference, which his adversary suggested from it, Matt. 4. 6, 7.

The ninety-fifth Psalm is explained at large in Heb. 3. 4. as relative to the state and trial of Christians in the world, and to their attainment of the heavenly rest.

The hundred and tenth Psalm is cited by Christ himself, Matt. 22. 44. as treating of his exaltation, kingdom, and priesthood.

The hundred and seventeenth Psalm, consisting only of two verses, is employed, Rom. 15. 11. to prove that the Gentiles were one day to praise God for the mercies of redemption.

The 22d verse of the hundred and eighteenth Psalm, "The stone which the builders refused," &c. is quoted six different times as spoken of our Saviour.

And lastly, "the fruit of David's body," which God is said in the hundred and thirty second Psalm, to have promised that he would "place upon his throne," is asserted. Acts 2. 30. to be Jesus Christ.

These citations, lying dispersed through the scriptures of the New Testament, are often suffered by common readers to pass unnoticed. And many others content themselves with saying, that they are made in a sense of accommodation, as passages may be quoted from poems or histories merely human, for the illustration of truths of which their authors never thought.

But not to enquire, at present, whether passages are not sometimes cited in this manner, surely no one can attentively review the above collection of New Testament citations from the book of Psalms, as they have been placed together before him, without perceiving, that the Psalms are written upon a divine, preconcerted, prophetical plan, and contain much more, than, at first sight, they appear to do. The are beautiful without, but all glorious within, like "apples of gold in pictures, or nett-work cases of silver." Prov. 25. 11. The brightness of the casket attracts our attention, till, through it, upon a nearer approach, we discover its contents. And then, indeed, it may be said to have "no glory, by reason of the glory that so far excelleth." Very delightful and profitable they are, in their literal and historical sense, which well repayeth all the pains taken to come at it. But that once obtained, a farther scene begins to open upon us, and all the blessings of the gospel present themselves to the eye of faith. So that the expositor is as a traveller ascending an eminence, neither unfruitful, nor unpleasant; at the top of which when he is arrived, he beholds, like Moses from the summit of mount Nebo, a more lovely and ex-

tensive prospect lying beyond it, and stretching away to the utmost bounds of the everlasting hills. He sees vallies covered over with corn, blooming gardens, and verdant meadows, with flocks and herds feeding by rivers of water: till, ravished with the sight, he cries out, as St. Peter did, at the view of his master's glory, "It is good to be here!"

It is obvious, that every part of the Psalter, when explicated according to this scriptural and primitive method is rendered universally "profitable for doctrine, for re-"proof, for correction, for instruction in righteousness;" and the propriety immediately appears of its having always been used in the devotional way, both by the Jewish and the Christian church. With regard to the Jews, bishop Chandler very pertinently remarks, that "they "must have understood David their prince to have been "a figure of Messiah. They would not otherwise have "made his Psalms part of their daily worship, nor would "David have delivered them to the church to be so em-"ployed, were it not to instruct and support them in the "knowledge and belief of this fundamental article. Was "the Messias not concerned in the Psalms, it were ab-"surd to celebrate, twice a day in their public devotions, "the events of one man's life, who was deceased so long "ago, as to have no relation now to the Jews, and the "circumstances of their affairs; or to transcribe whole "passages from them into their prayers for the coming of "the Messiah." Upon the same principle, it is easily seen, that the objections, which may seem to lie against the use of Jewish services in Christian congregations, cease at once. Thus, it may be said, Are we concerned with the affairs of David and of Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem and to worship on Sion? They are desolated, and trodden under foot by the Turks. Are we to sacrifice young bullocks, according to the law? The law is abolished, never to be observed again. Do we pray for victory over Moab, Edom, and Philistia; or for deliverance from Babylon? There are no such nations, no such places in the world. What then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions, before God? Assuredly we must mean

a spiritual Jerusalem and Sion; a spiritual ark and ter ple; a spiritual law; spiritual sacrifices; and spiritu victories; spiritual enemies; all described under tl old names, which are still retained, though "old thing "are passed away, and all things are to become new. By substituting Messiah for David, the gospel for th law, the church Christian for that of Israel, and the ene mies of the one for those of the other, the Psalms are made our own. Nay, they are with more fulness and propriety applied now to the substance, than they were of old to the "shadow of good things then to come." And, therefore, ever since the commencement of the Christian æra, the church hath chosen to celebrate the gospel mysteries in the words of these ancient hymns, rather than to compose for that purpose new ones of her own. For let it not pass unobserved, that when, upon the first publication of the gospel, the apostles had occasion to utter their transports of joy, on their being counted worthy to suffer for the name of their dear Lord and master which was then opposed by Jew and Gentile, they break forth into an application of the second Psalm to the transactions then before their eyes. See Acts iv. 25. The primitive Christians constantly followed this method in their devotions: and, particularly, when delivered out of the hands of persecuting tyrants, by the victories of Constantine, they praised God for his goodness, and the glorious success and establishment of Christ's religion, no words were found so exquisitely adapted to the purpose, as those of David, in the 96, 98, and other Psalms—"Sing unto the Lord a new song: "sing unto the Lord all the earth. Sing unto the Lord "and praise his name: be telling of his salvation from day "to day. Declare his honor unto the Heathens, his wor- "ship unto all people."—&c. &c. &c. In these and the like Psalms, WE continue to praise God, for all his spiritual mercies in Christ, to this day.

The Psalms, thus applied, have advantages which no fresh compositions, however finely executed, can possibly have; since besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of and appeals to former mercies and deliverances; they are acknowledgments of prophecies accomplished; they point out the connection between the old and new dispen-

sations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing, while we read or sing them, an inexhaustable variety of the noblest matter that can engage the contemplations of man.

Very few of the Psalms, comparatively, appear to be simply prophetical, and to belong only to Messiah, without the intervention of any other person. Most of them, it is apprehended, have a double sense, which stands upon this ground and foundation, that the ancient patriarchs, prophets, priests, and kings, were typical characters, in their several offices, and in the more remarkable passages of their lives, their extraordinary depressions, and miraculous exaltations, forshewing him who was to arise, as the head of the holy family, the great Prophet, the true Priest, the everlasting King. The Israelitish polity, and the law of Moses were purposely framed after the example and shadow of things spiritual and heavenly; and the events which happened to the ancient people of God, were designed to shadow out parallel occurrences, which should afterwards take place, in the accomplishment of man's redemption, and the rise and progress of the Christian church. For this reason, the Psalms composed for the use of Israel, and Israel's monarch, and by them accordingly used at the time, do admit of an application to us, who are now "the Israel of God," and to our Redeemer, who is the King of this Israel.

Nor will this seem strange to us, if we reflect, that the same divine person, who inspired the Psalms, did also foreknow and predispose all events, of which he intended them to treat. And hence it is evident, that the spiritual sense is, and must be peculiar to the Scriptures; because of those persons and transactions only, which are there mentioned and recorded, can it be affirmed for certain, that they were designed to be figurative.

What is said in the Psalms occasionally of the law and its ceremonies, sacrifices, ablutions, and purifications; of the tabernacle and temple, with the services therein performed, and of the Aaronical priesthood; all this Christians transfer to the new law; to the oblation of Christ; to justification by his blood, and sanctification by his Spirit; to the true tabernacle, or temple, not made with hands; and to what was therein done for the

salvation of the world, by him who was in one respect, a sacrifice; in another a temple; and in a third, an high priest for ever, after the order of Melchisedeck. That such was the intention of these legal figures, is declared at large in the Epistle to the Hebrews: and they are of great assistance to us now, in forming our ideas of the realities to which they correspond. "Under the Jewish "œconomy," says the excellent Mr. Pascal, "truth ap-"peared but in figure; in Heaven it is open, and without "a veil; in the church militant it is so veiled, as to be "yet discerned by its correspondence to the figure. As "the figure was first built upon the truth, so the truth is "now distinguishable by the figure."

Let us stop for a moment to contemplate the true character of these sacred hymns.

Greatness confers no exemption from the cares and sorrows of life. Its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit, and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him, to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted,

and new sweets extracted from them. He who hath once tasted their excellencies, will desire to taste them again; and he who tastes them oftenest, will relish them best.

That the reader may the more easily turn to such Psalms as will best suit the present state of his mind, according to the different circumstances, whether external or internal, into which, by the changes of life, or the variations of temper and disposition, he may, at any time, be thrown, the common table of Psalms, classed under their several subjects, is here subjoined.

Prayers.

1. *Prayers* for pardon of sin. Psalm 6, 25, 38, 51, 130. Psalms stiled Penitential 6, 32, 38, 51, 102, 130, 143.
2. *Prayers* composed when the Psalmist was deprived of an opportunity of the public exercise of religion. Psalm 42, 43, 63, 84.
3. *Prayers* wherein the Psalmist seems extremely dejected, though not totally deprived of consolation under his afflictions. Psalm 13, 22, 69, 77, 88, 143.
4. *Prayers* wherein the Psalmist asketh help of God, in consideration of his own integrity, and the uprightness of his cause. Psalm 7, 17, 26, 35.
5. *Prayers* expressing the firmest trust and confidence in God under afflictions. Psalm 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.
6. *Prayers* composed when the people of God were under affliction or persecution. Psalm 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.
7. The following are likewise prayers in time of trouble and affliction. Psalm 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 142.
8. *Prayers* of intercession. Psalm 20, 67, 122, 132, 144.

Psalms of *Thanksgiving.*

1. *Thanksgivings* for mercies vouchsafed to particular

persons. Palm 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.

2. *Thanksgivings* for mercies vouchsafed to the ISRAELITES in general. Psalm 46, 48, 65, 68, 76, 81, 85, 98, 105, 124, 126, 129, 66, 135, 136, 149.

PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.

1. General acknowledgments of God's goodness and and mercy, and particularly his care and protection of good men. Psalm 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146.
2. *Psalms* displaying the power, majesty, glory, and other attributes of the divine being. Psalm 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 115, 134, 139, 147, 148, 150.

INSTRUCTIVE PSALMS.

1. The different characters of good and bad men; the happiness of the one, and miseries of the other, are represented in the following Psalms 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.
2. The excellence of God's law. Psalm 19, 119.
3. The vanity of human life. Psalm 39, 49, 90.
4. Advice to magistrates. Psalm 82, 101,
5. The virtue of humility. Psalm 131.

Psalms more eminently and directly prophetical. Psalm 2, 16, 22, 40, 45, 68, 72, 87, 101, 118.

HISTORICAL PSALMS.

Psalm 78, 105, 106.

The Psalms of David.

PSALM I.

Perhaps this Psalm was added by Ezra, or whoever else was the collector of the others into one book. We have represented to us in it, (1) The character of the godly: how holy they are, abstaining from every temptation to, or appearance of evil; and with pleasure meditating on, and endeavouring to fulfil the whole law of God, ver. 1, 2. and how happy, planted in the nearest fellowship with Jesus, the river of life, they prosper in their lawful attempts: They never fall from their grace or profession; and they shall stand with approbation at the judgment seat of God, ver. 3. (2) The sinfulness and misery of the wicked: How different from, and contrary to the godly in their inclination, companions, exercises and ends! How light and unsubstantial, as chaff, and ready to be hurled by the storms of infinite wrath, into the depths of hell, as cast and condemned in the righteous judgment of God! ver. 4, 5. (3) The great reason of the happiness of saints, and of the misery of sinners. The Lord loveth the righteous, and observes and approves their inclinations and behaviour; but as an enemy, he brings destructive vengeance upon the wicked, ver. 6.

While I sing these important lines, let my soul lift up her eyes to that great pattern of perfection, JESUS, the man of God's right hand, who was holy, harmless, undefiled, and separate from sinners; and who fulfilled all righteousness, magnified the law, and made it honorable for men—for ME. United to his person, cloathed with his righteousness, and all inflamed and animated with his redeeming love shed abroad in my heart, let me examine myself as in his sight; let me walk in him as my way, and follow him as my pattern and guide: Let me with solemn awe look to, and prepare for his last, his eternal judgment!

THAT man hath perfect blessedness,
who walketh not astray
In counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair :
2 But placeth his delight,
Upon God's law, and meditates
on his law day and night.
3 He shall be like a tree that grows
near planted by a river,
Which in his season yields his fruit
and his leaf fadeth never :
And all he doth shall prosper well.
4 The wicked are not so :
But like they are unto the chaff
which wind drives to and fro.
5 In judgment, therefore, shall not stand
such as ungodly are ;
Nor in th' assembly of the just
shall wicked men appear.
6 For why? the way of godly men
unto the Lord is known :
Whereas the way of wicked men
shall quite be overthrown.

PSALM II.

Perhaps this psalm relates partly to David's instalment on his throne and the victories over his enemies which attended it. Compare Psalm 18, 2 Sam. 3, 5, 8, 10, 18, 20. But the whole of it respects Jesus our Redeemer. Behold [1] The violent and harmonious, but unsuccessful opposition, which Jews and Gentiles of all ranks make to the person and redemption work of the great God my Saviour. Behold what ruin and woe they draw upon themselves by their attempts! ver. 1—5, 9.

[2] Behold how, notwithstanding all their raging malice and furious opposition, JEHOVAH instals our Redeemer King in his church, and infallibly fixeth him on his throne; avows him his only begotten Son, and gives unto him the Gentiles for his people! ver. 6—8. [3] Behold Jehovah's demand of serious consideration and fear of, joy in, and trust, obedience and love to his exalted Son, ver. 9—12.

While I sing let me remark the horrid nature of sin; let me with broken heart, bewail my neglect of and opposition to Jesus Christ. Let me with wonder bless his name, that I have not already perished in mine iniquity. Let me with earnestness accept that once debased redeemer, as my saviour, my sovereign, my proprietor, my GOD and my ALL. Let me learn to know him, rejoice in him, and with holy awe, commit my whole salvation, and the salvation of my country, nay, of all the ends of the earth, to him.

WHY rage the heathen? and vain things
why do the people mind?
2 Kings of the earth do set themselves,
and princes are combin'd
To plot against the Lord, and his
anointed, saying thus,
3 Let us asunder break their bands,
and cast their cords from us.

4 He that in heaven sits, shall laugh;
the Lord shall scorn them all.
5 Then shall he speak to them in wrath,
in rage he vex them shall.
6 Yet, notwithstanding, I have him
to be my king appointed:
And over Sion, my holy hill,
I have him king anointed.

7 The sure decree I will declare:
the Lord hath said to me,

Thou art mine only son; this day
I have begotten thee.
8 Ask of me, and for heritage
the heathen I'll make thine,
And for possession I to thee
will give earth's utmost line.

9 Thou shalt, as with a weighty rod
of iron break them all:
And, as a potter's shred, thou shalt
them dash in pieces small.
10 Now therefore, kings, be wise: be taught,
ye judges of the earth.
11 Serve God in fear, and see that ye
join trembling with your mirth,

12 Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn:
Bless'd all that on him stay.

PSALM III.

A Psalm of *David*, when he fled from *Absalom* his son.

Having beheld the royal dignity of my Redeemer, let me here behold the joy, the peace, the safety of the redeemed amidst their distresses innumerable. Here David, driven from his holy capital and high throne, by his rebellious son Absalom, [1] Complains to his God of the number and malice of his enemies, ver. 1. 2. [2] He encourageth himself in his God, as the source and subject matter of his safety, joy, and honor, ver. 3. [3] He recollects how, on former occasions, his troubles had driven him to his prayers; how he had always found God ready to hear and grant his requests; how safe and easy he had livid under his protection; and how effectually he had broken the power and restrained the malice of his enemies, ver. 4, 5, 7. [4] Triumphantly trusting in God, as the salvation and blesser of his people.

he silenceth all his fears, and pours forth his prayers for new protection and deliverance, ver. 6, 8.

Think, my soul, of Jesus, who, when bulls of Bashan compassed him about, trusted in God, that he would deliver him. In all my distress, let me pour out my heart before him, believing in him as God, even MY GOD. Let me always rejoice in the great God my Saviour. Let me trust in him at all times, that as he hath delivered, and doth deliver, so he will deliver me.

O LORD how are my foes increas'd?
against me many rise.
2 Many say of my soul, for him
in God no succour lies.
3 Yet thou my shield and glory art;
the uplifter of mine head.
4 I cry'd, and, from his holy hill,
the Lord me answer made.

5 I laid me down and slept; I wak'd,
for God sustained me.
6 I will not fear though thousands ten
set round against me be.
7 Arise, O Lord; save me, my God:
for thou my foes hast stroke
All on the cheek-bone; and the teeth
of wicked men hast broke.

8 Salvation doth appertain
unto the Lord alone.
Thy blessing, Lord, for evermore
thy people is upon.

PSALM IV.

To the chief Musician on *Neginoth*, a Psalm of *David*.

This Psalm was perhaps composed on the same occasion as the former, when David fled from Absalom his son. Here [1] David, encouraged by former expe-

rience, casts his burden on the Lord, and supplicates a merciful deliverance, ver. 1. [2] Addressing himself to men, particularly to his persecutors, he reproves their contempt of God and religion, their delight in, and practice of vanity, fraud and falsehood. He represents the happiness of the saints in having God their protector, and ready to hear their requests. He recommends an holy filial awe of God, a careful abstinence from sin, a composed trial of and converse with their own heart, together with a devoting of themselves, and their conduct and substance to the Lord, ver. 2—5. [3] To encourage them to the study of practical religion, he remarks what superlative satisfaction and rest himself had found in familiar fellowship with God, and in a believing dependance on him, ver. 6—8.

While I sing, let me have faith in God, as my own God in Christ. Let me abhor that levity of mind, that deceitfulness, that earthly mindedness proper to the ungodly, and every remain thereof. Let my soul pant for JEHOVAH, and prefer him to every thing else. Let me, by faith, lay myself down in his arms, his bosom, as all my salvation and comfort.

GIVE ear unto me when I call,
God of my righteousness:
Have mercy, hear my pray'r, thou hast
enlarg'd me in distress.
2 O ye the sons of men, how long
will ye love vanities?
How long my glory turn to shame,
and will ye follow lies?
3 But know, that for himself the Lord
the godly man doth choose:
The Lord, when I on him do call,
to hear will not refuse.
4 Fear, and sin not; talk with your heart
on bed, and silent be.
5 Off'rings present of righteousness;
and in the Lord trust ye.

6 O who will shew us any good?
is that which many say:
But of thy countenance the light,
Lord, lift on us alway.
7 Upon my heart, bestow'd by thee,
more gladness I have found,
Than they, ev'n then, when corn and wine
did most with them abound.
8 I will both lay me down in peace,
and quiet sleep will take:
Because thou only me to dwell
in safety, Lord, dost make.

PSALM V.

To the chief Musician upon *Nehiloth*, a Psalm of *David*.

Here [1] the man according to God's heart, in the assured faith of God's hearing his prayers and hating his sins, fixeth a daily, an early, an earnest, a steady, a grace-founded correspondence with God, in his ordinances of meditation, prayer, praise, &c. verse 1—7. [2] Behold him humbly requesting God's special direction in duties which his enemies had rendered difficult to perform; supplicating and predicting the ruin of his implicable foes; and, in the assured faith of obtaining it, imploring comfort and prosperity to his fellow saints, ver. 8—12.

While I sing, let my heart and flesh cry out, and my soul pant and wait for the Lord. In the firm faith of infinite mercy to forgive all my crimes, and wash out all my sinful stains, let me blush at, and detest my own abominations. Let me cultivate the closest familiarity with the Lord my God. Let my prayers correspond with his promises, and with the particular condition of myself or others.

GIVE ear unto my words, O Lord;
my meditation weigh.

2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou shalt early hear my voice;
I early will direct
My pray'r to thee, and looking up,
an answer will expect.

4 For thou art not a God that doth
in wickedness delight:
Neither shall evil dwell with thee:
5 Nor fools stand in thy sight.
All that ill-doers are thou hat'st;
6 Cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.

7 But I into thy house will come
in thine abundant grace:
And I will worship in thy fear
toward thy holy place.
8 Because of those mine enemies,
Lord, in thy righteousness,
Do thou me lead; do thou thy way
make straight before my face.

9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
10 O God, destroy them; let them be
by their own council quell'd:
Them, for their many sins, cast out,
for they 'gainst thee rebell'd.

11 But let all joy that trust in thee,
and still make shouting noise;
For them thou sav'st: let all that love
thy name in thee rejoice.

12 For, Lord, unto the righteous man
thou wilt thy blessing yield;
With favour thou wilt compass him
about as with a shield.

PSALM VI.

To the chief Musician on *Neginoth*, upon *Sheminith*,
A Psalm of *David*.

Observe here [1] David, a great saint, under grievous and manifold troubles, sickness of body, conscience-felt charges of guilt, vexation of mind, attended with desertion from God, and contemptuous insults from his enemies, ver. 2, 3, 5, 9, 7. [2] His supplications with strong cries and tears to God for mitigation of trouble, support under it, and deliverance from it, ver. 1, 4, 6. [3] His triumphant separation of himself from the wicked, in the full assurance of faith, that God had heard, and would graciously grant his requests, and would either convert or destroy his opposers, ver. 8, 10.

In all my afflictions, let me believe that Jesus was afflicted for me. Let me call my sin to remembrance, spread my case before him, fill my mouth with arguments; implore his abundant, free, and sovereign mercy, as my sole and all comprehensive relief. Nor let me ever expect a comfortable answer to my prayers, while I cultivate an intimacy with profane and wicked men.

LORD, in thy wrath rebuke me not,
nor in thy hot rage chasten me.
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
3 My soul is also vexed sore;
But, Lord, how long stay wilt thou make?
4 Return, O Lord, my soul set free:
O save me for thy mercy's sake.
5 Because those that deceased are,
Of thee shall no remembrance have:

And who is he that will to thee,
Give praises, lying in the grave?
6 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.

7 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
8 Hence from me wicked workèrs all;
For God hath heard my weeping cries.
9 God hath my supplication heard;
My pray'r received graciously.
10 Sham'd and sore vex'd be all my foes;
Sham'd and back turned suddenly.

SECOND VERSION.

IN thy great indignation,
O Lord, rebuke me not,
Nor on me lay thy chast'ning hand
in thy displeasure hot.
2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.

3 My soul is vexed sore: but, Lord,
how long stay wilt thou make?
4 Return, Lord, free my soul, and save
me for thy mercy's sake.
5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do lie,
who shall give thanks to thee?

6 I with my groaning weary am,
and all the night my bed

I caused for to swim : with tears
my couch I watered.
7 By reason of my vexing grief,
mine eye consumed is :
It waxeth old, because of all
that be mine enemies.

8 But now depart from me, all ye
that work iniquity ;
For why, the Lord hath heard my voice,
when I did mourn and cry.
9 Unto my supplication
the Lord did hearing give :
When I to him my prayer make,
the Lord will it receive.

10 Let all be sham'd and troubled sore,
that en'mies are to me ;
Let them turn back, and suddenly
ashamed let them be.

PSALM VII.

Shiggaion of *David* which he sang unto the Lord, concerning the words of *Cush* the *Benjamite*.

Here, accused of traitorous conspiracy against his sovereign by king Saul, or by Cush one of his courtiers, David [1] appeals to God, concerning his innocency of that crime, ver. 3—5. [2] He supplicates, that God, as governor of the world, and king of Israel, would protect him from danger, plead his cause, and give judgment for him, ver. 1, 2, 6, 9. [3] In the exercise of faith, he depends on God, to protect and deliver him, and to avenge the injuries he had sustained, upon his implacable adversaries, ver. 10, 16. [4] He resolves to ascribe the glory of all his deliverances to God alone, ver. 17.

While I sing, let me contemplate the spotless innocency, the finished righteousness of my Redeemer, to

gether with the injurious usage he received from his brethren of mankind; and the fearful ruin which hath befallen or awaits his incorrigible foes. Let me carefully approve myself in his sight, who searcheth my heart, and trieth my reins, and who must quickly be my final judge. Let me implore the just vengeance of heaven, against my spiritual enemies. And not unto me but to his name be the glory and praise of all my protection and deliverance.

O Lord my God, in thee do I
my confidence repose:
Save and deliver me from all
my persecuting foes.
2 Lest that the enemy my soul
should like a lion tear,
In pieces rending it, while there
is no deliverer.
3 O Lord my God, if it be so,
that I committed this;
If it be so, that in my hands
iniquity there is;
4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cause
my foe was, I did free:)
5 Then let the foe pursue, and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
6 Rise in thy wrath, Lord, raise thyself,
for my foes raging be:
And to the judgment which thou hast
commanded, wake for me.
7 So shall th' assembly of thy folk
about encompass thee:

Thou therefore, for their sakes, return
unto thy place on high.
8 The Lord he shall the people judge :
my judge, JEHOVAH, be,
After my righteousness, and mine
integrity in me.
9 O let the wicked's malice end,
but 'stablish steadfastly
The righteous : for the righteous God
The hearts and reigns doth try.
10 In God, who saves th' upright in heart,
is my defence and stay.
11 God just men judgeth, God is wroth
with ill men every day.
12 If he do not return again,
then he his sword will whet ;
His bow he hath already bent,
And hath it ready set.
13 He also hath for him prepar'd
the instruments of death :
Against the persecutors he
his shafts ordained hath.
14 Behold, he with iniquity
doth travail as in birth :
A mischief he conceived hath
and falsehood shall bring forth.
15 He made a pit and digg'd it deep,
another there to take :
But he is fall'n into the ditch
which he himself did make.
16 Upon his own head his mischief
shall be returned home ;
His vi'lent dealing also down
on his own pate shall come.

17 According to his righteousness
the Lord I'll magnify:
And will sing praise unto the name
of God that is most high.

PSALM VIII.

To the chief Musician upon *Gittith*, A Psalm of *David*.

This Psalm contains a pleasant but solemn meditation upon the glory, the greatness, and the grace of God. Let me here observe [1] how illustrious and wide spread are all his glory and renown, ver. 1, 3, 9. [2] By how weak and insignificant instruments, he manifests and spreads his superlative fame, ver. 2. [3] Behold his marvellous condescension and bounty to mankind, but chiefly to the man Christ, in uniting his human nature to his divine person, and in giving him all power in heaven and earth, for the benefit of his chosen people, ver. 4—8.

May this Jesus, this name of God in him, be the enthroned inhabitant, the everlasting wonder, and the superlative darling of my heart. Let me with the babes of Jerusalem, Matt. 21. pour forth my HOSANNAS to him that cometh in the name of the Lord to save me. HOSANNAS in the highest. Let all the works of nature lead, and excite me to admire their Creator's kindness towards men,—towards sinful and insignificant ME.

HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame.

2 From infants and from sucklings' mouth
thou didest strength ordain,
For thy foes cause, that so thou might'st
th' avenging foe restrain.

3 When I look up unto the heavens,
which thine own fingers fram'd,
Unto the moon, and to the stars,
which were by thee ordain'd:

4 Then say I, what is man, that he
remember'd is by thee?
Or what the son of man, that thou
so kind to him should'st be?
5 For thou a little lower hast
him than the angels made,
With glory and with dignity
thou crowned hast his head.
6 Of thy hands' works thou mad'st him lord;
all under's feet did'st lay:
7 All sheep and oxen, yea, and beasts
that in the field do stray:
8 Fowls of the air, fish of the sea,
all that pass through the same.
9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM IX.

To the chief Musician upon *Mu'h-Labben*.
A Psalm of *David*.

This Psalm was perhaps composed on the occasion of his son Absalom's death. 2 Sam. 18. or on the occasion of the death of Goliath the champion and duellist of Gath, 1 Sam. 17. We have in it, [1] David's hearty thanksgivings to God, for his pleading of his cause against his and his country's enemies, and for giving him a complete victory over them, ver. 1—6. and his excitement of others to join with him therein, ver. 11, 12. [2] His triumph in God as the righteous judge of the world, protector of his people, and the destroyer of his implacable enemies, ver. 7—10. 15—18. [3] His requests for further grounds of praising God as his own deliverer; and the confounder of his enemies, ver. 13, 14, 19, 20.

While I sing these subjects, let me chiefly consider the blessings of redemption, the victories of my redeemer over sin, death, and hell; and believe that I, through him, shall be more than a conqueror. Let the ruin of

transgressors effectually admonish me to stand in awe of God, and at the furthest distance from sin.

LORD, thee I'll praise with all my heart,
thy wonders all proclaim.
2 In thee, most High, I'll greatly joy
and sing unto thy name.
3 When back my foes were turn'd, they fell,
and perish'd at thy sight;
4 For thou maintain'dst my right and cause,
on throne satt'st, judging right.
5 The heathen thou rebuked hast,
the wicked overthrown;
Thou hast put out their names, that they
may never more be known.
6 O en'my! now destructions have
an end perpetual:
Thou cities raz'd; perish'd with them
is their memorial.
7 God shall endure for ay; he doth
for judgment set his throne:
8 In righteousness to judge the world,
justice to give each one.
9 God also will a refuge be
for those that are oppress'd;
A refuge will he be, in times
of trouble, to distrest.
10 And they that know thy name, in thee
their confidence will place;
For thou hast not forsaken them
that truly seek thy face.
11 O sing ye praises to the Lord,
that dwells on Sion hill:
And all the nations among,
his deeds record ye still.

12 When he enquireth after blood,
he then remembreth them :
The humble folk he not forgets,
that call upon his name.
13 Lord, pity me; behold the grief
which I from foes sustain;
Ev'n thou who from the gates of death
dost raise me up again :

14 That I, in Sion's daughters' gates,
may all thy praise advance :
And that I may rejoice always
in thy deliverance.
15 The heathen are sunk in the pit,
which they themselves prepar'd ;
And in the net which they have hid
their own feet fast are snar'd.

16 The Lord is by the judgment known,
which he himself hath wrought :
The sinners' hands do make the snares
wherewith themselves are caught.
17 They who are wicked, into hell,
each one shall turned be :
And all the nations that forget
to seek the Lord most high.

18 For they that needy are, shall not
forgotten be alway;
The expectation of the poor
shall not be lost for ay.
19 Arise, Lord, let not man prevail ;
judge heathens in thy sight :
20 That they may know themselves but men,
the nations, Lord, affright.

PSALM X.

In this Psalm of lamentation and woe, we have (1) David's mournful complaints of God's withdrawment of his gracious and comfortable presence, ver. 1. [2] His mournful and shocking representation of the wicked men who persecuted him during God's absence: They proudly gloried in themselves; they counteracted the laws, and contemned the judgments of God; they contradicted and defied their opposers; they were malicious, treacherous, crafty, hypocrital, and atheistical persecutors, ver. 2—11. [3] His earnest supplications for relief to the people of God, attended with the firm faith of obtaining it, ver. 12—18.

While I sing these, ponder, O my soul, what a privilege it is to enjoy familiar fellowship with God! What abominations lie hid in an evil heart of unbelief! What a mercy, that the Lord hath withheld me from that outrage in wickedness, of which my corrupt nature is capable! Let all my views of sins and of judgments cause me to flee to Jesus for relief. If he prepare my heart to pray, he will surely grant my requests.

WHEREFORE is it, that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself,
when times so troublous are?

2 The wicked in his loftiness,
doth persecute the poor:
In these devices they have fram'd,
let them be taken sure.

3 The wicked of his heart's desire
doth talk with boasting great;
He blesseth him that's covetous,
whom yet the Lord doth hate.

4 The wicked, through his pride of face,
on God he doth not call:
And in the councils of his heart
the Lord is not at all.

5 His ways they always grevious are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despite.
6 Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
shall ever come to me.
7 His mouth with cursing, fraud, deceit,
is fill'd abundantly:
And underneath his tongue there is
mischief and vanity.
8 He closely sits in villages:
he slays the innocent:
Against the poor, that pass him by,
his cruel eyes are bent.
9 He, lion-like, lurks in his den:
he waits the poor to take:
And when he draws him in his net,
his prey he doth him make.
10 Himself he humbleth very low,
he croucheth down withal,
That so a multitude of poor,
may by his strong ones fall.
11 He thus hath said within his heart,
the Lord hath quite forgot:
He hides his countenance, and he
forever sees it not.
12 O Lord, do thou arise; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.
13 Why is it that the wicked man
thus doth the Lord despise?

Because, that God will it require,
he in his heart denies.
14 Thou hast it seen, for their mischief,
and spight thou wilt repay:
The poor commits himself to thee,
thou art the orphans' stay.

15 The arm break of the wicked man,
and of the evil one:
Do thou seek out his wickedness,
until thou findest none.
16 The Lord is king through ages all,
ev'n to eternity:
The heathen people from his land
are perish'd utterly.

17 O Lord, of those that humble are
thou the desire did'st hear:
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear.
18 To judge the fatherless, and those
that are oppressed sore;
That man, that is but sprung of earth,
may them oppress no more.

PSALM XI.

To the chief Musician. A Psalm of *David.*

Behold here (1) David, tempted by his timerous friends to escape to some mountain, and hide himself from the fury of Saul, or of Absalom, as if that were his only safe course now, when his enemies were exerting themselves to the uttermost, and all things were in disorder and confusion, ver. 1—3. (2) David baffling the temptation by a resolute profession of his trust in God, as the observer of all men; as the holy and righteous punisher of the wicked, and friend of the godly, ver. 4—7.

Let no temptation decoy me from my duty. Let no

danger deter me from it. While JEHOVAH, my reconciled God and Father, manageth and judgeth the world, my safest course is to commit myself to him in well doing. Let the just vengeance of God upon sinners deter my heart from sinning, and his kindness to his people encourage me to holiness in all manner of conversation.

I IN the Lord do put my trust:
how is it then that ye
Say to my soul, flee as a bird
unto your mountain high?
2 For, lo, the wicked bend their bow,
their shafts on string they fit:
That those who upright are in heart
they privily may hit.
3 If the foundations be destroy'd,
what hath the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eye-lids try
5 men's sons. The just he proves:
But his soul hates the wicked man,
and him that vi'lence loves.
6 Snares, fire and brimstone, furious storms,
on sinners he shall rain:
This, as the portion of their cup,
doth unto them pertain.
7 Because the Lord most righteous doth
in righteousness delight;
And with a pleasant countenance
beholdeth the upright.

PSALM XII.

To the chief Musician upon SHEMINITH.
A Psalm of DAVID.

In this psalm, which was probably penned, during

reign of Saul, observe, (1) The times rendered extremely bad by the almost universal death of the godly, the general decay of piety and honesty, the common prevalence of dissimulation and flattery; and by the proud and daring contempt of God, and oppression of the poor; and by the protection and encouragement of wickedness, by those that bare rule in church or state, ver. 1—4, 8. [2] Enough in God to balance the evils of the worst of times. He is ready to help. He will in due time reckon with the wicked, and restrain their insolence. He will seasonably and effectually relieve his oppressed people. His words are pure, firm and faithful; and he will always secure a remnant for himself, ver. 1—5, 6, 7.

In evil times, do thou my soul, live on thy God. Walk humbly with thy God. Hope continually in thy God, and rejoice in his new-covenant promises to men,—to me.

HELP, Lord, because the godly man
doth daily fade away;
And from among the sons of men
the faithful do decay.

2 Unto his neighbour every one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.

3 God shall cut off all flatt'ring lips,
tongues that speak proudly, thus,
4 We'll with our tongue prevail, our lips
are ours: who's Lord o'er us?
5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.

6 The words of God are words most pure;
they be like silver try'd
In earthen furnace, seven times
that hath been purify'd.

7 Lord, thou shalt them preserve and keep
for ever from this race.
8 On each side walk the wicked, when
vile men are high in place.

PSALM XIII.

To the chief Musician. A Psalm of DAVID.

Here we have the Psalmist sowing in tears, but reaping in joy. Observe (1) his extreme distress, occasioned by God's apparent unkindness, and by inward anguish of soul, and insolence of enemies, ver. 1, 2. (2) his fervent supplications that God would consider his case, strengthen his faith, direct his goings, and comfort his heart, ver. 3, 4, (3) Sudden deliverance, flowing from a fixed trust in God, and inducing to a triumphant joy in him, ver. 5, 6.

Think, my soul, how divine withdrawments, sensibly perceived, sting a renewed heart! How changeable the saints' spiritual frames are, while they continue in this world. Weeping endures for a night, but joy cometh in the morning. And behold, how quickly the prayers of faith are answered, and its expectations fulfilled!

HOW long wilt thou forget me, Lord,
shall it for ever be?
O how long shall it be that thou
wilt hide thy face from me?
2 How long take council in my soul,
still sad in heart, shall I?
How long exalted over me
shall be mine enemy?
3 O Lord, my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake:
4 Lest that mine enemy should say,
against him I prevail'd;

And those that trouble me rejoice,
when I am mov'd and fail'd.

5 But I have all my confidence
thy mercy set upon:
My heart within me shall rejoice
in thy salvation.

6 I will unto the Lord my God,
sing praises cheerfully:
Because he hath his bounty shown
to me abundantly.

PSALM XIV.

To the chief Musician. A Psalm of DAVID.

This Psalm represents the fearful sinfulness and misery of mankind, and the marvellous method of deliverance therefrom. Behold here (1) all mankind fearfully infected with the God-dishonouring, the soul-debasing and defiling, the world disturbing, malady of sinful corruption in heart and life, ver. 1—3. (2) Warm expostulations for the conviction, awakening, and reclaiming of wicked men, ver. 4—6. (3) Consolations exhibited to the righteous, from God's being among them, and being a refuge to them, and from his sending his Son to save and redeem them, ver. 5—7.

While I sing these lines, let me have a deep sense of my corruptions. Let me be ashamed of them before God. Let me, with a broken heart and weeping eye, confess my filthiness and crimes. Let me groan after and flee to Jesus, the Saviour, the salvation of God. O wretched man that I am! who shall deliver me from this abominable life, from this inward body of death! Thanks to the Redeemer, who is come to Zion, to turn away ungodliness from Jacob! Let therefore Jacob rejoice, and the Gentiles sing.

THAT there is not a God, the fool
doth in his heart conclude;

They are corrupt, their works are vile,
not one of them do'th good.
2 Upon men's sons the Lord from heav'n
did cast his eyes abroad;
To see if any understood,
and did seek after God.
3 They altogether filthy are,
they all aside are gone:
And there is none that doeth good,
yea, sure there is not one.
4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?
5 There fear'd they much: for God is with
the whole race of the just.
6 You shame the counsel of the poor,
because God is his trust.
7 Let Isr'el's help from Sion come.
When back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM XV.

A Psalm of DAVID.

Here let me [1] with wonder, observe the happy state of present fellowship with God, in his church on earth, and of everlasting fellowship with him, in the temple above; and how fixed the saints are in this their new-covenant state, ver. 1, 5. (2) Let me with self-examination, remark the discriminating characters of such as are admitted to that happy state. They are sincere, upright and honest in all their ways; are kind to neighbours, they esteem others in proportion to the appearance of Christ's image on them; and they prefer a good conscience to every earthly advantage, ver. 2,—5.

While I sing let me think of my perfect and all sufficient Saviour, who is passed into the heavens; is entered for me as the forerunner. And, having received him into my heart as my sanctifying furniture, let me walk in him as my way, and follow him as my pattern, denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world. Thus shall the Father and the Son come unto me on earth, and take up their abode with me; and so shall I in heaven be for ever with the Lord.

WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill,
who shall a dweller be?
2 The man that walketh uprightly,
and worketh righteousness;
And as he thinketh in his heart,
so doth he truth express.
3 Who doth not slander with his tongue,
nor to his friend doth hurt;
Nor yet against his neighbour doth
take up an ill report.
4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth: and changeth not,
thou to his hurt he swear.
5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who do'th thus,
shall never moved be.

PSALM XVI.

Michtam of DAVID.

This psalm is indeed a MICHTAM, a golden psalm. hold the man according to God's heart (1) commit-

ting himself to God as his preserver, ver. 1. (2) Avowing his endeared love to the people, and strict adherance to the worship of God, ver. 3, 4. (3) With great confidence and joy claiming God for his satisfying portion, ver. 2, 5—7. (4) Comforting himself in, and blessing God for his present intimacy with him, and granting direction to him, and for his certain prospect of the eternal enjoyment of him, ver. 8—11.

But chiefly behold here, Jesus, the man of God's right hand, surrendering himself up to his Father's service, in room of, and for the everlasting advantage of his elect! Behold him, taking out his new-covenant claim to God, as his God and portion for ever; and as our God and portion in him! Behold how, supported of God in his holy manhood, he suffers unto a tremendous death, and debased burial; but being raised again, he is crowned with everlasting glory and honour! Behold! how the agonies of suffering, and the pains of death, are succeeded with fulness of joy, and rivers of life and pleasures at God's right hand for evermore. Looking to him, let me with patience run the race that is set before me, living on, and rejoicing in God, as my ALL, and IN ALL, and looking for the blessed hope, and glorious appearing of the great God my Saviour. Through him neither sin nor devils, nor death, nor hell, shall be able to prevent my immediate and everlasting enjoyment of JEHOVAH, as my infinite portion and exceeding joy.

LORD, keep me; for I trust in thee.
2 To God thus was my speech;
Thou art my Lord, and unto thee
my goodness doth not reach:
3 To saints on earth, to th' excellent,
where my delight's all plac'd.
4 Their sorrows shall be multiply'd,
to other gods that haste.
Of their drink-offerings of blood,
I will no off'ring make;
Yea neither I their very names
up in my lips will take.

5 God is of mine inheritance
and cup the portion:
The lot that fallen is to me,
thou dost maintain alone.

6 Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got,
in beauty doth excel.

7 I bless the Lord, because he doth
by counsel me conduct:
And, in the seasons of the night,
my reins do me instruct.

8 Before me still the Lord I set:
sith it is so, that he
Doth ever stand at my right hand,
I shall not moved be.

9 Because of this my heart is glad,
and joy shall be exprest
Ev'n by my glory: and my flesh
in confidence shall rest.

10 Because my soul in grave to dwell
shall not be left by thee;
Nor wilt thou give thine holy one
corruption to see.

11 Thou wilt me shew the path of life:
of joys there is full store
Before thy face; at thy right hand
are pleasures evermore.

PSALM XVII.

A Prayer of DAVID.

Here, in the depths of distress, (1) David appeals to God concerning the integrity of his heart, and the just-

ness of his cause, ver. 1—4. (2) He prays for establishment in grace within; for tokens of divine favor from above; and for preservation from his carnal, malicious, and insolent, his restless and powerful enemies, around, ver. 5—14. (3) His triumphs in the assured faith of his everlasting enjoyment of, and conformity to God, ver. 15.

Let me also here look after Jesus, in whose heart was no deceit, and in whose mouth was no guile; Jesus, who fulfilled all righteousness for me: and who, notwithstanding all the rage of devils and men, hath sat down at the right hand of God, crowned with glory and honour. Let me remember, that he, as the fore-runner, is for me entered into the mansions of bliss: and hath left me an example, that I should follow his steps.

LORD, hear the right, attend my cry:
unto my prayer give heed,
That doth not in hypocrisy
from feigned lips proceed.
2 And from before thy presence forth
my sentence do thou send:
Toward those things that equal are,
do thou thine eyes intend.
3 Thou provd'st mine heart, thou visit'dst me
by night, thou didst me try,
Yet nothing found'st: for that my mouth
shall not sin, purpos'd I.
4 As for men's works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.
5 Hold up my goings, Lord, me guide
in those thy paths divine;
So that my footsteps may not slide
out of those ways of thine.
6 I called have on thee, O God,
because thou wilt me hear:

That thou may'st harken to my speech,
to me incline thine ear.
7 Thy wond'rous loving kindness show,
thou, that by thy right hand,
Sav'st them, that trust in thee, from those
that up against them stand.
8 As the apple of the eye me keep;
in thy wings shade me close,
9 From lewd oppressors, compassing
me round, as deadly foes.
10 In their own fat they are inclos'd,
their mouth speaks loftily.
11 Our steps they compass; and to ground
down bowing set their eye.
12 He like unto a lion is,
that's greedy of his prey:
Or lion young, which, lurking, doth
in secret places stay.
13 Arise, and disappoint my foe,
and cast him down, O Lord,
My soul save from the wicked man,
the man which is thy sword.
14 From men which are thy hand, O Lord,
from worldly men me save;
Which only in this present life
their part and portion have:
Whose belly with thy treasure hid,
thou fill'st: they children have
In plenty; of their goods the rest
they to their children leave.
15 But as for me, I thine own face
in righteousness will see:
And with thy likeness when I wake,
I satisfy'd shall be.

PSALM XVIII.

To the chief Musician. A Psalm of DAVID, *the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said.*

In this psalm of thanksgiving for manifold deliverances, observe (1) David's ardent love to God in Christ, whom he believed to be HIS OWN, in every gracious and saving relation; and whom he had experienced his merciful, almighty and seasonable deliverer, from depths of trouble, ver. 1—19. (2) His comfortable reflections on the integrity, which the Lord had enabled him to maintain, and on the gracious kindness of God consequential thereupon, ver. 20—28. (3) His thankful ascription of all the glory of his noted exploits to God as his director and strengthener, ver. 29—42. (4) His triumphant faith and hope of further assistance and favour from God, to himself and to his seed for evermore, ver. 43—50.

But let me not forget Jesus, to whom JEHOVAH is so closely, so marvellously, so sweetly related: JESUS, who so ardently loveth his eternal Father, and for ever returns the grateful remembrance of his kindness to him, and to his chosen seed, in delivering him from distress, in raising him from the dead; in rewarding his obedience unto death, in giving him glory at his own right hand, and in rendering all nations his obedient subjects. Let me sing this new song in the full assurance of faith, that God in Christ is my ALL and IN ALL; and with an heart ravished with the consolations of Christ, and in the sweet reviews of what he hath done, what he doth, and what he will for ever do, for my soul.

THEE will I love, O Lord, my strength.
2 My fortress is the Lord;
My rock, and him that doth to me,
deliverance afford:

My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r is he.

3 Upon the Lord, who worthy is
of praises, will I cry:
And then shall I preserved be
safe from mine enemy.

4 Floods of ill men affrighted me,
death's pangs about me went.

5 Hell's sorrows me environed:
death's snares did me prevent.

6 In my distress I call'd on God,
cry to my God did I:
He from his temple heard my voice,
to his ears came my cry.

7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd;
The hills' foundations moved were,
because he was displeas'd.

8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.

9 He also bowed down the heav'ns,
and thence he did descend:
And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly:
Yea, on the swift wings of the wind
his flight was from on high.

11 He darkness made his secret place:
about him for his tent

Dark waters were and thickest clouds
of the airy firmament.
12 And at the brightness of that light
which was before his eye,
His thick clouds pass'd away, hail-stones
and coals of fire did fly.
13 The Lord God also in the heavens
did thunder in his ire;
And there the highest gave his voice,
hail-stones and coals of fire.
14 Yea, he his arrows sent abroad,
and them he scattered;
His lightnings also he shot out,
and them discomfited.
15 The waters' channels then were seen,
the world's foundations vast
At thy rebuke discover'd were,
and at thy nostrils' blast.
16 And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow.
17 He me reliev'd from my strong foes,
and such as did me hate:
Because he saw that they for me,
too strong were and too great.
18 They me prevented in the day
of my calamity;
But, even then, the Lord himself
a stay was unto me.
19 He to a place where liberty
and room was, hath me brought:
Because he took delight in me,
he my deliverance wrought.

20 According to my righteousness,
he did me recompense;
He me repaid according to
my hands' pure innocence.
21 For I God's ways kept, from my God
did not turn wickedly.
22 His judgments were before me, I
his laws put not from me.
23 Sincere before him was my heart,
with him upright was I,
And watchfully I kept myself
from mine iniquity.
24 After my righteousness the Lord
hath recompensed me,
After the cleanness of my hands
appearing in his eye.
25 Thou gracious to the gracious art,
to upright men upright.
26 Pure to the pure, froward thou kyth'st
unto the froward wight.
27 For thou wilt the afflicted save,
in grief that low do lie:
But will bring down the countenance
of them whose looks are high.
28 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will also make
my darkness to be light.
29 By thee through troops of men I break,
and them discomfit all:
And, by my God assisting me,
I overleap a wall.
30 As for God, perfect is his way:
the Lord his word is try'd:

He is a buckler to all those
who do in him confide.
31 Who but the Lord is God? but he
who is a rock and stay?
32 'Tis God that girdeth me with strength,
and perfect makes my way.
33 He made my feet swift as the hind's,
set me on my high places.
34 Mine hands to war he taught, mine arms,
brake bows of steel in pieces.
35 The shield of my salvation
Thou didst on me bestow:
Thy right hand held me up, and great
thy kindness made me grow.
36 And in my way my steps thou hast
enlarged under me;
That I go safely, and my feet
are kept from sliding free.
37 mine en'mies I pursued have,
and did them overtake:
Nor did I turn again, till I
an end of them did make.
38 I wounded them, they could not rise;
they at my feet did fall.
39 Thou girdest me with strength for war;
my foes thou brought'st down all.
40 And thou hast given to me the necks
of all mine enemies:
That I might them destroy and slay
who did against me rise.
41 They cried out, but there was none
that would or could them save:
Yea, they did cry unto the Lord,
but he no answer gave.

42 Then did I beat them small as dust
before the wind that flies:
And I did cast them out like dirt
upon the street that lies.

43 Thou mad'st me free from people's strife,
and heathen's head to be:
A people whom I have not known,
shall service do to me.

44 At hearing they shall me obey;
to me they shall submit.

45 Strangers for fear shall fade away,
who in close places sit.

46 God lives, bless'd be my rock: the God
of my health praised be.

47 God doth avenge me, and subdues
the people under me.

48 He saves me from mine enemies:
yea, thou hast lifted me
Above my foes: and from the man
of vi'lence set me free.

49 Therefore to thee will I give thanks
the heathen folk among:
And to thy name, O Lord, I will
sing praises in a song.

50 He great deliverance gives his king:
he mercy doth extend
To David, his anointed one,
and his seed without end.

PSALM XIX.

To the chief Musician. A Psalm of DAVID.

Now the books of God were opened, not for my trial and condemnation in the last judgment, but for my instruction. Let my soul look and read therein. (1) The

book of creation and providence, in which all the works of God instruct mankind in general, concerning the eternal wisdom, power and goodness, of their Maker, ver. 1—6. (2) The book of inspiration, the sure, the right, the pure, the true, the perfect and powerful oracles of which instruct, convert, comfort, and warm the members of the church; and in keeping of which there is an exceeding great and everlasting reward of glory obtained, ver. 7—11. (3) What conviction of sin! What supplication for pardon of it, and preservation from it; and for the acceptance of our duties through Jesus' blood, doth or ought to ensue upon a proper perusal of these volumes of heaven, ver. 12—14.

While I sing these matters, let me, conscious of my own ignorance and folly, in all things consult the mind of God. Let me blush that my experience of the powerful influences of God's word is so scanty; and that in me, still dwell such fearful remains of sinful corruption: Let me cry mightily to God, for the subduing and destruction thereof.

THE heav'ns God's glory do declare:
the skies his hand-works preach.
2 Day utters speech to day, and night
to night doth knowledge teach.
3 There is no speech, nor tongue, to which
their voice doth not extend.
4 Their line is gone through all the earth,
their words to the world's end.

In them he set the sun a tent,
5 Who bridegroom-like forth goes
From's chamber, as a strong man doth,
to run his race, rejoice.
6 From heav'n's end is his going forth,
circling to th' end again:
And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies:

God's testimony is most sure,
and makes the simple wise.
8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.
9 Unspotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether.
10 They more than gold, yea, much fine gold,
to be desired are:
Than honey, honey from the comb
that droppeth, sweeter far.
11 Moreover, they thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.
12 Who can his errors understand?
O cleanse thou me within
13 From secret faults. Thy servant keep
from all presumptuous sin;
And do not suffer them to have
dominion over me:
Then righteous and innocent
I from much sin shall be.
14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord; for thou my strength
and my redeemer art.

PSALM XX.

To the chief Musician. A Psalm of DAVID.

Probably this Psalm was composed to be a prayer for

success in some particular expedition of David's wars. Here (1) the people pray for their king, that God would grant him his requests; protect, assist and strengthen him in his work; accept his oblations, and succeed his projects for the public welfare, ver. 1—4. (2) They triumph in God as their only strength and deliverer, in whom they shall be more than conquerors, ver. 5, 6.

Let not me forget Jesus, for whom prayer is made continually: Jesus who shall daily be praised, and whom the Father heareth always: accepts his sacrifice, and crowns him with glory and honour. And let no creature but JEHOVAH as my God in Christ, be the ground and the object of all my faith and expectation.

JEHOVAH hear thee in the day
when trouble he doth send:
And let the name of Jacob's God
thee from all ill defend.
2 O let him help send from above,
out of his sanctuary;
From Sion his own holy hill,
let him give strength to thee.

3 Let him remember all thy gifts,
accept thy sacrifice;
4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.
5 In thy salvation we will joy:
in our God's name we will
Display our banners: and the Lord
thy prayers all fulfil.

6 Now know I, God his king doth save:
he from his holy heav'n
Will hear him, with the saving strength
by his own right hand giv'n.
7 In chariots some put confidence,
some horses trust upon:

But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, while they
are bowed down and fall.
9 Deliver, Lord, and let the king
us hear when we do call.

PSALM XXI.

To the chief Musician. A Psalm of DAVID.

In this song of thanksgiving, observe, (1) all the joys, the honours, and happiness of king David, founded in the perfections and gracious works of God, ver. 1—6. (2) Full assurance of the stability of David's throne, and of the discovery and destruction of his implacable opposers, ver. 7—12. (3) Earnest supplications to God, for the exhilerating displays of his glory and power, ver. 13.

But chiefly, my soul, behold here, the everlasting honours, joys, happiness, and blissful influences of thy Redeemer! Behold how fixed in his kingdom and dignity, in the infinite, everlasting and unchangeable, wisdom, power, mercy, equity, goodness and truth of the Most High! Behold, what inexpressible vengeance kindles upon and destroys his Jewish; his heathen; his antichristian; and other incorrigible foes!—Rejoice, my soul, in this God thy Saviour. Rejoice at the glory wherewith he is crowned; at the life granted to, and lodged in him: and in his being made blessings for evermore to MEN; blessings for evermore to ME. And let the ruinous overthrow of his Jewish or other enemies, make me stand in awe to provoke him, by presumptuous refusal of him or rebellion against him.

THE king in thy great strength, O Lord,
shall very joyful be:
In thy salvation rejoice
how veh'mently shall he!

2 Thou hast bestowed upon him,
All that his heart would have;
And thou from him didst not with-hold
whate'er his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold;
And thou hast set upon his head
a crown of purest gold.

4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee,
his glory is made great:
Honour and comely majesty
thou hast upon him set.

6 Because that thou for evermore
most blessed hast him made:
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord,
his confidence doth lay,
And through the grace of the Most High,
shall not be mov'd away.

8 Thine hand shall all those men find out
that en'mies are to thee,
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery ov'n thou shalt them make,
when kindled is thine ire:
God shall them swallow in his wrath,
devour them shall the fire.

10 Their fruit from earth thou shalt destroy,
their seed men from among.

11 For they, beyond their might, 'gainst thee
did plot mischief and wrong.
12 Thou therefore shalt make them turn back,
when thou thy shaft shall place
Upon thy strings, made ready all
to fly against their face.
13 In thy great power and strength, O Lord,
be thou exalted high:
So shall we sing with joyful hearts,
thy power praise shall we.

PSALM XXII.

To the chief Musician upon AIJELETH SHAHAR.
A Psalm of DAVID.

Here the debasement and exaltation of David, king of Israel, are merely subservient to, and figurative of the debasement and exaltation of Jesus Christ, our blessed AIJELETH SHAHAR, Hind of the morning. I. In this deep debasement, we find (1) Bitter but kindly and believing complaints of God's withdrawment,—attended with earnest attempts of faith to quiet the complainer's soul under it—drawn from the consideration of God's holiness and highness, and his seasonable deliverance of his people in former times, when they cried to him, ver. 1,—5. (2) Bitter complaints of men's reproaches and contemptuous derision,—attended with self-encouragements, drawn from former experience of God's early and seasonable care and friendship, ver. 6,—10. (3) Bitter complaints of the number and rage of enemies, attended with exquisite agonies of body and mind, and mingled with earnest prayers for God's speedy supports, assistance, and powerful deliverance, ver. 11,—12.

While I sing these, let me behold the vileness, the criminalty, the destructive influence of sin! Let me behold the sovereignty of God, who not only scourgeth every son whom he receiveth, but spared not his ONLY BEGOTTEN SON, but delivered him up for us all! Behold, how he hates! how he punisheth our sin! And what manner of love he bestowed upon us, that we might be

called the sons of God! Behold! how he commendeth his love unto us, in that, while we were yet sinners, Christ died for us! and if Jesus, with patience, bore such desertion, reproach, and distress; let me, in the firm faith that he did all for me, and that God is mine, and maketh all things work for my good, study an unhampered resignation to his will.

II. By the typical exaltation of David, and the increase, happiness, honour, and duration of his kingdom, we have prefigured the glorious exaltation of our Redeemer, importing, that he should have a church among men; that his Father should be glorified in them as well as in him;—that his true subjects should abound in prayer, praise, spiritual comfort, and everlasting life; and that his church should be enlarged with multitudes of both Jews and Gentiles; and should, to his honour, and for his worship and service, continue to all generations, ver. 22,—31.

While I sing this, let me trust, and rejoice in, and plead his promises, relative to myself and his church. Let me ponder, whether I have heard his voice, shared his saving pity, feasted on his spiritual provision, and worshipped him in spirit and in truth? And whether it is the desire of my soul to cause his name to be remembered to all generations?

MY God, my God, why hast thou me
forsaken? why so far
Art thou from helping me, and from
my words that roaring are?
2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
inhabit Isr'el's praise.
4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.

5 When unto thee they sent their cry,
to them deliv'rance came;
Because they put their trust in thee,
they were not put to shame.
6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am despis'd.
7 All that me see, laugh me to scorn:
shoot out the lip do they;
They nod and shake their heads at me,
and, mocking, thus do say,
8 This man did trust in God, that he
would free him by his might:
Let him deliver him, sith he
had in him such delight.
9 But thou art he out of the womb
that didst me safely take:
When I was on my mother's breasts,
Thou me to hope didst make.
10 And I was cast upon thy care,
ev'n from the womb till now:
And from my mothers belly, Lord,
my God and guide art thou.
11 Be not far off, for grief is near,
and none to help is found.
12 Bulls many compass me: strong bulls
of Bashan me surround.
13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening,
and roaring for his prey.
14 Like water I'm pour'd out, my bones
all out of joint do part:

Amidst my bowels, as the wax,
so melted is my heart.
15 My strength is like a potsherd dry'd:
my tongue it cleaveth fast
Unto my jaws; and to the dust
of death thou brought me hast.
16 For dogs have compass'd me about:
the wicked that did meet
In their assembly, me inclos'd;
they pierc'd my hands and feet.
17 I all my bones may tell: they do
upon me look and stare.
18 Upon my vesture lots they cast,
and cloaths among them share.
19 But be not far, O Lord, my strength;
haste to give help to me.
20 From sword my soul, from pow'r of dogs,
my darling set thou free.
21 Out of the roaring lion's mouth
do thou me shield and save:
For from the horns of unicorns
an ear to me thou gave.
22 I will shew forth thy name unto
those that my brethren are:
Amidst the congregation
thy praise I will declare.
23 Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob; fear him, all
that Isr'el's children be.
24 For he despis'd not, nor abhorr'd
th' afflicted's misery:
Nor from him hid his face, but heard
when he to him did cry.

25 Within the congregation great
my praise shall be of thee:
My vows before them that him fear
shall be perform'd by me.
26 The meek shall eat, and shall be fill'd;
they also praise shall give
Unto the Lord, that do him seek;
your heart shall ever live.
27 All end's of th' earth remember shall,
and turn the Lord unto:
All kindreds of the nations
to him shall homage do:
28 Because the kingdom to the Lord
doth appertain, as his:
Likewise among the nations
the governor he is.
29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him: none of them can
his soul from death defend.
30 A seed shall service do to him;
unto the Lord it shall
Be for a generation
reck'ned in ages all.
31 They shall come, and they shall declare
his truth and righteousness,
Unto a people yet unborn,
and that he hath done this.

PSALM XXIII.

A Psalm of DAVID.

Here is the children's Psalm, and which is, in very deed, a noted song, of all the children of God. Behold [1] New-covenant relation to God, as a full and everlast-

ing security against hurtful wants, ver. 1. [2] Pleasant experience of God's acting up to his new-covenant character in disposing of, directing, assisting, feasting and comforting his people, ver. 2, 3, 5. [3] Well-grounded hopes of God's careful and seasonable supplies; and of his comfortable presence and help amidst distress and death; and of the perpetual and everlasting manifestation of his mercy and grace to us-ward; and of our endless nearness to, and immediate enjoyment of him, ver. 1, 4, 5, 6.

While I sing, let me think as before God, whether I have the experimental knowledge of all these things. Let my soul be as a daughter of the horse-leech, crying mightily GIVE, GIVE what is good. And let me in all these forms, taste and see that God is good.

THE Lord's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.
3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name sake.

4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me, and thy rod
and staff me comfort still.
5 My table thou hast furnished,
in presence of my foes:
Mine head thou dost with oil anoint,
and my cup overflows.

6 Goodness and mercy all my life
shall surely follow me;
And in God's house for evermore
my dwelling-place shall be.

PSALM XXIV.

Probably this psalm was penned for the use of the Hebrews, when David brought up the ark of God to Jerusalem; or, when Solomon brought it into the temple, 2. Sam. vi. 1 Kings viii. in order to raise their hearts above their external ceremonies, to a reception of, and walking in Christ, who was thereby prefigured. Observe [1] Christ's kingdom of nature, comprehending the whole world and all the inhabitants thereof, ver. 1, 2. [2] His kingdom of grace in the nature of it; the gracious character of its subjects; and their character to their everlasting happiness above, ver. 3—6. [3] Under the figure of a call to admit the ark, we have a solemn summons, issued forth by God, for the heavens to receive Jesus our glorious and almighty King, into their blissful abodes in his ascension: and for us to receive him into our hearts and societies below, ver. 7—10.

While I sing, let me be affected with the double claim the Redeemer hath on me—as his creature, and as his ransomed one. Let me try whether I possess the distinguishing characters of a real saint: and whether I have received an abundance of the gift of righteousness, and of blessedness from the God of my salvation. Let me charge, let me rouse up all my inward powers to receive Jesus Christ the Lord, as made of God unto me, wisdom, and righteousness, and sanctification, and redemption.

THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.
2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.

3 Who is the man that shall ascend
into the hill of God:

Or who within his holy place
shall have a firm abode?
4 Whose hands are clean, whose heart is pure,
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.
5 He from th' Eternal shall receive
the blessings him upon,
And righteousness, ev'n from the God
of his salvation.
6 This is the generation
that after him enquire,
O Jacob, who do seek thy face
with their whole heart's desire.
7 Ye gates, lift up your heads on high,
ye doors that last for aye,
Be lifted up, that so the King
of glory enter may.
8 But who of glory is the King?
the mighty Lord is this,
Ev'n that same Lord, that great in might
and strong in battle is.
9 Ye gates lift up your heads, ye doors,
doors that do last for aye,
Be lifted up, that so the King
of glory enter may.
10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

PSALM XXV.

A Psalm of DAVID.

In singing this psalm let me observe [1] What serious

work prayer is, what lifting up of soul; what directing of eyes to God, and fixing them on him, must be in it, ver. 1—15 [2] What mercies ought to be prayed for; —pardon of sin, ver. 6, 7,—18. direction in duty, ver. 4, 5. familiar intimacy with God, ver. 10. deliverance from trouble, ver. 17, 18. preservation from adversaries, ver. 20, 21. And in fine, safety and deliverance to the church, ver. 22. [3] What pleas are proper to be used in prayer; as the trust we have reposed in God, ver. 2, 3, 5—20, 21. Our own divinely, affected sincerity in the Lord's way, ver. 21. Our distress and the malice of our enemies, ver. 2, 16—19. But chiefly the mercy that is in God, and the glory which redounds to his name from his bestowing of new-covenant favours, ver. 6, 7—11. [4] Strong encouragements to prayer taken from the perfections of God's nature; and from his promises of instruction and direction; and from the fulness and grace of his covenant; and from his delight, in allowing men familiar intimacy and fellowship with himself, ver 8—14.

Let these things, my soul, be the object of thy strictest care and attention, in all thy addresses to God.

TO thee I lift my soul.
2 O Lord, I trust in thee:
My God let me not be asham'd,
nor foes triumph o'er me.
3 Let none that wait on thee
be put to shame at all;
But those that without cause transgress,
let shame upon them fall.

4 Shew me thy ways, O Lord:
thy paths, O teach thou me:
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that dost
to me salvation send,
And I upon thee all the day
expecting, do attend.

6 Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindnesses: for they
have been of old for ever.
7 My sins and faults of youth
do thou, O Lord, forget;
After thy mercy think on me,
and for thy goodness great.
8 God good and upright is:
the way he'll sinners show.
9 The meek in judgment he will guide,
and make his path to know.
10 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.
11 Now for thine own name's sake,
O Lord, I thee intreat
To pardon mine iniquity;
for it is very great.
12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach the way that he
shall chuse and still observe.
13 His soul shall dwell at ease,
and his posterity
Shall flourish still, and of the earth
inheritors shall be.
14 With those that fear him is
the secret of the Lord:
The knowledge of his covenant
he will to them afford.
15 Mine eyes upon the Lord
continually are set:

For he it is that shall bring forth
my feet out of the net.
16 Turn unto me thy face,
and to me mercy show:
Because that I am desolate,
and am brought very low.
17 My heart's griefs are increas'd,
me from distress relieve.
18 See mine affliction, and my pain,
and all my sins forgive.
19 Consider thou my foes,
because they many are,
And it a cruel hatred is
which they against me bear.
20 O do thou keep my soul,
do thou deliver me:
And let me never be asham'd,
because I trust in thee.
21 Let uprightness and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

SECOND VERSION.

TO thee I lift my soul, O Lord:
2 My God, I trust in thee:
Let me not be asham'd; let not
my foes triumph o'er me.
3 Yea, let thou none ashamed be
that do on thee attend:
Ashamed let them be, O Lord,
who without cause offend.
4 Thy ways, Lord, shew, teach me thy paths.
5 Lead me in truth, teach me:

For of my safety thou art God,
all day I wait on thee.
6 Thy mercies that most tender are,
do thou, O Lord, remember,
And loving kindnesses : for they
have been of old for ever.
7 Let not the errors of my youth,
nor sins remembred be:
In mercy for thy goodness' sake,
O Lord, remember me.
8 The Lord is good and gracious,
he upright is also :
He therefore sinners will instruct,
in ways that they should go.
9 The meek and lowly he will guide
in judgment just alway:
To meek and poor afflicted ones
he'll clearly teach his way.
10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.
11 Now for thine own name sake, O Lord,
I humbly thee intreat
To pardon mine iniquity :
For it is very great.
12 What man fears God? him shall he teach
the way that he shall choose.
13 His soul shall dwell at ease, his seed
the earth, as heirs, shall use.
14 The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them.

15 Towards the Lord my waiting eyes
continually are set:
For he it is that shall bring forth
my feet out of the net.

16 O turn thee unto me, O God,
have mercy me upon:
Because I solitary am,
and in affliction.
17 Enlarg'd the griefs are of mine heart:
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou mine enemies,
because they many are,
And it a cruel hatred is,
which they against me bear.
20 O do thou keep my soul, O God,
do thou deliver me;
Let me not be asham'd; for I
do put my trust in thee.

21 O let integrity and truth
keep me who thee attend.
22 Redemption, Lord, to Israel,
from all his troubles send.

PSALM XXVI.

A Psalm of DAVID.

Here [1] David solemnly appeals to God, concerning his integrity; his constant regard to him and his grace; his regular attendance upon instituted ordinances; and his fixed aversion to sin and sinners, ver. 1—8. [2] He deprecates from himself, the condemnation of the wicked, and his being shut up in society with them, ver. 9, 10. [3] Depending on the mercy of God, he resolves

to hold fast his integrity, and maintain his confident hopes of eternal life, ver. 11, 12.

While I sing, let the perfect God man come into my mind. Let me wash myself in his blood, and so compass God's altar with songs of praise for his favours. Making Jesus' example my pattern; let his ordinances be my pleasure, and his people my sole intimates and familiars on earth.

JUDGE me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord;
slide therefore shall not I.
2 Examine me, and do me prove:
try heart and reins, O God.
3 For thy love is before mine eyes,
thy truth's paths I have trode.

4 With persons vain I have not sat,
nor with dissemblers gone.
5 Th' assembly of ill men I hate;
to sit with such I shun.
6 Mine hands in innocence, O Lord,
I'll wash and purify:
So to thine holy altar go,
and compass it will I.

7 That I with voice of thanksgiving,
may publish and declare,
And tell of all thy mighty works
that great and wond'rous are.
8 The habitation of thy house,
Lord, I have loved well;
Yea, in that place I do delight,
where doth thine honour dwell.

9 With sinners gather not my soul,
and such as blood would spill:

10 Whose hands mischievous plots, right hand
corrupting bribes do fill.
11 But as for me I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.
12 My foot upon an even place
doth stand with stedfastness:
Within the congregations
th' Eternal I will bless.

PSALM XXVII.

A Psalm of DAVID.

For thy instruction, my soul, behold here. (1) The holy courage and undaunted bravery of true faith, amidst manifold dangers and enemies, ver. 1—3. (2) What earnestness there ought to be; and what pleasure, profit, and honour there are, in the study of familiar fellowship with God, ver. 4, 5, 6. (3) Fervent desires with strong cries and supplications, for the gracious favour, spiritual presence, and saving direction and protection of God, ver. 7—12. (4) Strong and encouraging expectations of help, favour and strength from God, ver. 10, 13, 14.

While I sing, let my soul enter the very marrow of these matters. Let God himself be relied on, as my trust, my Saviour, and my ALL IN ALL. Let my heart burn with superlative desires after the knowledge and enjoyment of him. Let nothing less than the most familiar communion with him here, and the full enjoyment of him hereafter satisfy my longings. Let me readily embrace every invitation to seek his face. Amidst enemies and distresses unnumbered, let me always believe in, wait for, and boast of God my only Lord.

THE Lord's my light and saving health,
Who shall make me dismay'd?
My life's strength is the Lord, of whom
then shall I be afraid?

2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.

3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.

4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain.

That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently enquire.

5 For he in his pavilion shall
me hide in evil days:
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be,
Above all those that are my foes,
and round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness, I'll sing, yea, I
to God will praises sing.

7 O Lord, give ear unto my voice,
when I do cry to thee:
Upon me also mercy have,
and do thou answer me.

8 When thou didst say, seek ye my face
then unto thee reply

Thus did my heart, above all things
thy face, Lord, seek will I.

9 Far from me hide not thou thy face,
put not away from thee
Thy servant in thy wrath: thou hast
an helper been to me.
O God of my salvation
me leave not, nor forsake:
10 Though me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way,
to me a leader be
In a plain path, because of those
that hatred bear to me.
12 Give me not to mine en'mies will;
for witnesses that lie,
Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had to see,
The Lord's own goodness in the land
of them that living be.
14 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart, yea, do thou wait,
I say, upon the Lord.

PSALM XXVIII.

A Psalm of DAVID.

Observe here, (1) David, amidst great distress, earnestly supplicating deliverance from his God, ver. 1—3. (2) His implacable enemies doomed to the just punishment of their sin, ver. 4, 5. (3) Himself triumphing in God, as the hearer of his prayers, and as his protec-

tor, help and strength, ver. 6—8. (4) His solemn supplication, for salvation and blessedness; for nourishment, honour, and safety to the people of God, ver. 9.

While I remember Jesus of Nazareth, whose cries in trouble were so vehement; whose implacable enemies incur such fearful misery; and who being exalted to the right hand of God, and made full of joy with his countenace, maketh continual intercession for his chosen race; let my soul lift up her voice to God for rich and everlasting blessings to myself and his church.

TO thee I'll cry, O Lord, my rock,
hold not thy peace to me;
Lest like those that to pit descend,
I by thy silence be.

2 The voice hear of my humble pray'rs,
when unto thee I cry;
When to thy holy oracle
I lift mine hands on high.

3 With ill men draw me not away,
that work iniquity;
That speak peace to their friends, while in
their hearts doth mischief lie.

4 Give them according to their deeds
and ills endeavoured:
And as their handy-works deserve,
to them be rendered.

5 God shall not build, but them destroy,
who would not understand
The Lord's own works, nor did regard
the doing of his hand.

6 For ever blessed be the Lord;
for graciously he heard
The voice of my petitions,
and prayers did regard.

7 The Lord's my strength and shield, my heart
upon him did rely,
And I am helped; hence my heart
doth joy exceedingly;
And with my song I will him praise:
8 Their strength is God alone:
He also is the saving strength
of his anointed One.

9 O thine own people do thou save,
bless thine inheritance:
Them also do thou feed, and them
for evermore advance.

PSALM XXIX.

A Psalm of DAVID.

This psalm was probably composed on the occasion of a thunder-storm. It is a solemn charge from heaven to great men to worship and glorify God; who (1) in his magnificence and power thundereth in the most terrible, alarming, and destructive manner, ver. 1—9. (2) Who is supreme governor of the world, and bestoweth strength and peace on his peculiar people, ver. 10, 11.

While I sing, let me by faith, behold the glory of God in Christ, and be filled with reverential awe of his power and grace. And while I adore his perfections, admire and praise his excellencies, let Jerusalem come into my mind; and let me apprehend the promise, and pour forth a prayer for the remnant which is left.

GIVE ye unto the Lord, ye sons
that of the mighty be,
All strength and glory to the Lord
with cheerfulness give ye.
2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holiness
unto JEHOVAH bow.

3 The Lord's voice on the waters is:
the God of Majesty
Doth thunder, and on multitudes
of waters sitteth he.
4 A pow'rful voice it is that comes
out of the Lord most high:
The voice of that great Lord is full
of glorious majesty.
5 The voice of the Eternal doth
asunder cedars tear:
Yea, God the Lord doth cedars break
that Lebanon doth bear.
6 He makes them like a calf to skip:
ev'n that great Lebanon,
And like to a young unicorn
the mountain Sirion.
7 God's voice divides the flames of fire:
8 The desert it doth shake:
The Lord doth make the wilderness
of Kadesh all to quake.
9 God's voice doth make the hinds to calve,
it makes the forests bare;
And in his temple ev'ry one
his glory doth declare.
10 The Lord sits on the floods: the Lord
sits King and ever shall.
11 The Lord will give his people strength,
and with peace bless them all.

PSALM XXX.

A Psalm and Song at the dedication of the house of DAVID.

In this psalm composed for the dèdication of the new palace, which David had built for himself at Jerus-

deliverance, ver. 1—8. (2) His sad complaints of inward grief, bodily weakness, unkindness of friends, unjust censures of enemies, and horror of death; attended with a solemn commitment of himself to God's mercy and care, and earnest supplication for deliverance from enemies ver. 9—18. (3) Amidst admiration of God's kindness to his people, and thanksgiving for favours to himself, he encourageth himself and others firmly to trust in God, ver. 19—24.

While I sing let me be deeply affected with my sores, my maladies, and troubles; and cast all my burdens on the Lord. In the assured faith that he is God, even my God, let me admire his gracious thoughts, words and deeds to me-ward; and commit myself wholly to his care and protection.

IN thee, O Lord, I put my trust,
sham'd let me never be:
According to thy righteousness,
do thou deliver me.

2 Bow down thine ear to me with speed,
send me deliverance:
To save me my strong rock be thou,
and my house of defence.

3 Because thou art my rock, and thee
I for my fortress take:
Therefore do thou me lead and guide,
ev'n for thine own name's sake.

4 And sith thou art my strength, therefore
pull me out of the net,
Which they in subtilty for me
so privily have set.

5 Into thine hands I do commit
my sp'rit, for thou art he,
O thou JEHOVAH, God of truth,
that hast redeemed me.

6 Those that do lying vanities
regard, I have abhorr'd:

But as for me, my confidence
is fixed on the Lord.
7 I'll in thy mercy gladly joy:
for thou my miseries
Consider'd hast; thou hast my soul
known in adversities:
8 And thou hast not inclosed me
within the en'my's hand;
And by thee have my feet been made
In a large room to stand.

9 O Lord, upon me mercy have,
for trouble is on me:
Mine eye, my belly, and my soul,
with grief consumed be.
10 Because my life with grief is spent,
my years with sighs and groans:
My strength doth fail; and for my sin
consumed are my bones.

11 I was a scorn to all my foes,
and to my friends a fear;
And specially reproach'd of those
that were my neighbours near:
When they me saw, they from me fled.
12 Ev'n so I am forgot,
As men are out of mind when dead:
I'm like a broken pot.

13 For slanders I of many heard,
fear compass'd me, while they
Against me did consult and plot,
to take my life away.
14 But as for me, O Lord, my trust
upon thee I did lay;
And I to thee, thou art my God,
did confidently say.

15 My times are wholly in thine hand;
do thou deliver me
From their hands, that mine enemies
and persecutors be.
16 Thy countenance to shine do thou
upon thy servant make:
Unto me give salvation,
for thy great mercies' sake.
17 Let me not be asham'd, O Lord,
for on thee call'd I have:
Let wicked men be sham'd, let them
be silent in the grave.
18 To silence put the lying lips,
that grievous things do say,
And hard reports in pride and scorn,
on righteous men do lay.
19 How great's the goodness thou for them
that fear thee keep'st in store;
And wrought'st for them that trust in thee
the sons of men before!
20 In secret of thy presence, thou
shalt hide them from man's pride:
From strife of tongues thou closely shalt,
as in a tent them hide.
21 All praise and thanks be to the Lord:
for he hath magnified
His wondrous love to me, within
a city fortified.
22 For from thine eyes cut off I am,
(I in my haste had said,)
My voice yet heard'st thou, when to thee
with cries my moan I made.
23 O love the Lord, all ye his saints;
because the Lord doth guard

The faithful, and he plenteously
proud doers doth reward.
24 Be of good courage, and he strength
unto your heart shall send.
All ye whose hope and confidence
doth on the Lord depend.

PSALM XXXII.

A Psalm of DAVID. *MASCHIL.*

Perhaps this Psalm was composed for the great day of the national atonement, on the tenth day of the seventh month; Lev. xvi. In it observe (1) the exceeding riches of the grace of God, manifested in blessing men with forgiveness of sin, and with protection amidst dangers, and direction in duty; ver. 1, 2, 7, 8. (2) The indispensable duty of them who desire new covenant blessings; viz. to acknowledge their offences to God; to implore his favour, which they need; to walk humbly and circumspectly before him, and to rejoice in him as God and their God; ver. 3—6. 9—11.

While I am truly conscious of my sinfulness, and deeply affected therewith, let the faith and experience of Jesus' full pardon of my sins, and of the communications of his grace, melt my heart, and animate me to every commanded duty.

O Blessed is the man, to whom
is freely pardoned
All the transgression he hath done,
Whose sin is covered.
2 Bless'd is the man to whom the Lord
imputeth not his sin,
And in whose sp'rit there is no guile,
nor fraud is found therein.

3 When as I did refrain my speech,
and silent was my tongue;

My bones then waxed old, because
I roared all day long.
4 For upon me, both day and night,
thine hand did heavy lie;
So that my moisture turned is
in summer's drought thereby.
5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered:
I will confess unto the Lord
my tresspasses, said I;
And of my sin thou freely didst
forgive th' iniquity.
6 For this shall ev'ry godly one
his prayer make to thee;
In such a time he shall thee seek,
as found thou mayest be.
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.
7 Thou art my hiding place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.
8 I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.
9 Then be not like the horse, or mule,
which do not understand;
Whose mouth, lest they come near to thee,
a bridle must command.

10 Unto the man that wicked is,
his sorrows shall abound;
But him that trusteth in the Lord,
mercy shall compass round.

11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII.

Contains a sweet but solemn summons to praise the Lord, (1) for his justice, goodness, and truth manifested in his word and works; ver. 1—5. (2) For his power, manifested in the works of creation, and in his sovereign dominion over the world; ver. 6—11, 13—17. (3) For his special and new covenant relations, and merciful kindness towards his chosen people; ver. 12, 18—22.

While I sing, let me observe, let me admire, and be deeply affected with the blessings of creation, providence, and redemption. And chiefly let me remember, let me behold, let me glow with ardent desire after him, whose bones the Lord so kept that not one of them was broken.

YE righteous, in the Lord rejoice:
it comely is and right,
That upright men with thankful voice,
should praise the Lord of might.

2 Praise God with harp, and unto him
sing with the psaltery;
Upon a ten-string'd instrument,
make ye sweet melody.

3 A new song to him sing, and play
with loud noise skilfully:
4 For right is God's word, all his works
are done in verity.

5 To judgment and to righteousness
a love he beareth still:
The loving-kindness of the Lord
the earth throughout doth fill.
6 The heavens by the word of God
did their beginning take;
And by the breathing of his mouth
he all their hosts did make.
7 The waters of the seas he brings
together as an heap;
And in store-houses, as it were,
he layeth up the deep.
8 Let earth, and all that live therein,
with rev'rence fear the Lord;
Let all the world's inhabitants
dread him with one accord.
9 For he did speak the word, and done
it was without delay;
Established, it firmly stood
whatever he did say.
10 God doth the council bring to nought
which heathen folk do take;
And what the people do devise,
of none effect doth make.
11 O but the council of the Lord
doth stand for ever sure;
And of his heart the purposes
from age to age endure.
12 That nation blessed is, whose God,
JEHOVAH is, and those
A blessed people are, whom for
his heritage he chose.
13 The Lord from heav'n sees and beholds
all sons of men full well:

14 He views all from his dwelling-place
that in the earth do dwell.
15 He forms their hearts alike, and all
their doings he observes.
16 Great hosts save not a king, much strength
no mighty man preserves.
17 An horse for preservation
is a deceitful thing:
And by the greatness of his strength
can no deliv'rance bring.
18 Behold on those that do him fear
the Lord doth set his eye;
Ev'n those who on his mercy do
with confidence rely.
19 From death to free their soul, in dearth
life unto them to yield.
20 Our soul doth wait upon the Lord;
he is our help and shield.
21 Sith in his holy name we trust,
our hearts shall joyful be.
22 Lord, let thy mercy be on us,
as we do hope in thee.

PSALM XXXIV.

A Psalm of DAVID, *when he changed his behaviour before* ABIMELECH, *who drove him away, and he departed.*

This Psalm was composed by David, when Achish or Abimelech, king of Gath, drove him from his court as an idiot or madman, 1 Sam. xxi. 10—15. Here are, (1) David's high praises to God, for the favours himself and others had received; ver. 1—6. (2) His warm invitations and strong encouragements to others to seek after and fear the Lord, and to trust in him for all ne-

cessary supplies, in time or in eternity, ver. 7—10. (3) Familiar advices to children and others to eschew every thing sinful, and make conscience of known duty, both towards God and man, as a mean of present and future happiness; ver. 11—14. (4) A representation of the misery of the wicked, in having God against them, as an avenging enemy, and in having ruin before them as the just reward of their sins; and of the happiness of the godly in having God near to them in every case, ready to hear their requests, to protect them amidst dangers, and to deliver them from enemies and trouble; ver. 15—22.

While I sing, let my heart be warmed with my subject. Come my soul and walk in this light, in these joys of the Lord, come, taste and see that he is good. Extol his kindness, and trust him in all things, and on every occasion.

GOD will I bless all times: his praise
my mouth shall still express.
2 My soul shall boast in God: the meek
shall hear with joyfulness.
3 Extol the Lord with me, let us
exalt his name together.
4 I sought the Lord, he heard and did
me from all fears deliver.
5 They look'd to him, and lighten'd were;
not shamed were their faces.
6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
7 The angel of the Lord encamps,
and round encompasseth
All those about that do him fear,
and them delivereth.
8 O taste and see that God is good!
who trusts in him is bless'd.
9 Fear God his saints: none that him fear
shall be with want oppress'd.

10 The lions young may hungry be,
and they may lack their food:
But they that truly seek the Lord,
shall not lack any good.
11 O children, hither do ye come,
and unto me give ear:
I shall ye teach to understand
how ye the Lord should fear.
12 What man is he that life desires,
to see good would live long?
13 Thy lips refrain from speaking guile,
and from ill words thy tongue.
14 Depart from ill, do good, seek peace,
pursue it earnestly.
15 God's eyes are on the just; his ears
are open to their cry.
16 The face of God is set against
those that do wickedly;
That he may quite out from the earth
cut off their memory.
17 The righteous cry unto the Lord,
he unto them gives ear;
And they out of their troubles all,
by him deliver'd are.
18 The Lord is ever nigh to them
that be of broken sp'rit;
To them he safety doth afford,
that are in heart contrite.
19 The troubles that afflict the just
in number many be;
But yet at length out of them all
the Lord doth set him free.
20 He carefully his bones doth keep,
whatever can befal;

That not so much as one of them
can broken be at all.
21 Ill shall the wicked slay: laid waste
shall be who hate the just.
22 The Lord redeems his servants' souls;
none perish that him trust.

PSALM XXXV.

A Psalm of DAVID.

In this Psalm, (1) David, as a type of Christ, complains of the cruelty of his enemies, in striving with him, in persecuting him, in seeking his ruin, and in reproaching, contemning, deriding and triumphing over him; ver. 1, 3, 4, 7, 11, 15, 16, 20, 21, 25, 26. (2) He pleads his own innocency, that he had never given them any provocation; but, amidst their abuse of him had earnestly and affectionately studied to promote their welfare; ver. 7, 9, 12—14. (3) He supplicates that God would espouse his cause, protect, deliver and comfort his soul, defeat the designs, and disappoint the expectations of his enemies; and that he would countenance and encourage his friends; ver. 1, 2, 4, 17, 22—27. (4) He predicts the destruction of his enemies, and the abounding of his own comfort, and in the views hereof, resolves to thank and praise the Lord; ver. 4—10, 18, 28.

While I sing, let me, with grief and shame, call to mind the infernal opposition, I and others have made to our all compassionate Redeemer. Let me beware of exposing myself to that vengeance, which is laid up in store for his incorrigible enemies. Let me never avenge myself on my injurious neighbours. But amidst all attacks from hell or earth, or from my own corrupt heart, let me commit all my concerns to him, who judgeth righteously, that he may bring them to pass.

PLEAD, Lord, with those that plead; and
with those that fight with me,
2 Of shield and buckler take thou hold,
stand up mine help to be.

they 'gainst me said,
8 Draw also out the spear, see.
against them stop the way not thy peace:
That me pursue: unto my so
I'm thy salvation, say. may'st
4 Let them confounded be, and sham
that for my soul have sought:
Who plot my hurt, turn'd back be they,
and to confusion brought.
5 Let them be like unto the chaff,
that flies before the wind:
And let the angel of the Lord
pursue them hard behind.
6 With darkness cover thou their way,
and let it slipp'ry prove,
And let the angel of the Lord
pursue them from above.
7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.
8 Let ruin seize him unawares,
his net he hid withal
Himself let catch; and in the same
destruction let him fall.
9 My soul in God shall joy; and glad
in his salvation be.
10 And all my bones shall say, O Lord,
who is like unto thee.
Which dost the poor set free from him
that is for him too strong,
The poor and needy from the man
that spoils and does him wrong.
11 False witnesses rose; to my charge
things I not knew they laid.

That not so much [illegible] y soul,
can broken [illegible]
21 Ill shall th[illegible] were sick,
shall [illegible] rn'd :
22 The [illegible] my pray'r

he
brother :
as one
mother.

15 But in my trou[illegible] rejoic'd,
gath'ring themselves together :
Yea, abjects vile together did
themselves against me gather :
I knew it not, they did me tear,
and quiet would not be.
16 With mocking hypocrites, at feasts
they gnash'd their teeth at me.
17 How long, Lord, look'st thou on? from
destructions they intend, [those
Rescue my soul, from lions young
my darling do defend.
18 I will give thanks to thee, O Lord,
within th' assembly great :
And where much people gather'd are,
thy praises forth will set.
19 Let not my wrongful enemies
proudly rejoice o'er me :
Nor who me hate without a cause,
let them wink with the eye.
20 For peace they do not speak at all,
but crafty plots prepare
Against all those within the land
that meek and quiet are.

21 With mouths set wide, they 'gainst me said,
ha, ha! our eye doth see.
22 Lord, thou hast seen, hold not thy peace:
Lord be not far from me.
23 Stir up thyself; wake, that thou may'st
judgement to me afford,
Ev'n to my cause, O thou that art,
my only God and Lord.

24 O Lord my God, do thou me judge
after thy righteousness:
And let them not their joy 'gainst me
triumphantly express.
25 Nor let them say within their hearts,
Ah, we would have it thus:
Nor suffer them to say, that he
is swallow'd up by us.

26 Sham'd and confounded be they all,
that at my hurt are glad;
Let those against me that do boast,
with shame and scorn be clad.
27 Let them that love my righteous cause
be glad, shout, and not cease
To say, the Lord be magnify'd,
who loves his servant's peace.

28 Thy righteousness shall also be
declared by my tongue;
The praises that belong to thee,
speak shall it all day long.

PSALM XXXVI.

To the chief Musician. A Psalm of DAVID, *the servant of the Lord.*

Observe here (1) how great is the wickedness of men! They naturally contemn God; flatter themselves

in sin; and abandon themselves to falsehood and mischief; ver. 1, 4. (2) How great is the excellency of God, in truth, in righteousness, and in mercy! And what a fountain of preservation, support, comfort, light, and life, he is to his people! ver. 5—9. (3) How, from the excellency and goodness of God, the Psalmist draws encouragement, to pray for himself and other saints; and to triumph in the view of his enemies' ruin; ver. 10—12.

While I sing, let me review my natural abominations and wretchedness, and try whether the Lord hath made me a new creature, created in Christ Jesus unto good works; and whether he hath made me taste of, admire, and trust in, the exceeding riches of his grace.

THE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.
2 Because himself he flattereth
in his own blinded eye,
Until the hatefulness be found
of his iniquity.

3 Words from his mouth proceeding are,
fraud and iniquity:
He to be wise, and to do good,
hath left off utterly.
4 He mischief, lying on his bed,
most cunningly doth plot:
He sets himself in ways not good,
ill he abhorreth not.

5 Thy mercy, Lord, is in the heavens:
thy truth doth reach the clouds.
6 Thy justice is like mountains great;
thy judgments deep as floods:
Lord, thou preservest man and beast.
7 How precious is thy grace!

Therefore in shadow of thy wings
men's sons their trust shall place.
8 They with the fatness of thy house
shall be well satisfy'd:
From rivers of thy pleasures thou
wilt drink to them provide.
9 Because of life the fountain pure
remains alone with thee;
And in that purest light of thine,
we clearly light shall see.
10 Thy loving-kindness unto them
continue that thee know;
And still on men upright in heart
thy righteousness bestow.
11 Let not the foot of cruel pride
come, and against me stand:
And let me not removed be,
Lord, by the wicked's hand.
12 There fall'n are they, and ruined,
that work iniquities:
Cast down they are, and never shall
be able to arise.

PSALM XXXVII.

A Psalm of DAVID.

This Psalm is wholly of the instructive kind. As the Mosaic system, and the covenant between God and Israel, as his peculiar people, promised remarkable temporal felicity, to such as were obedient to the law, and denounced temporal miseries against those that were impious and profane; the Psalmist here cautions against stumbling at particular providences, which might appear contrary to the tenor of that covenant. Here are (1) Plain and express warnings against fretfulness at th

prosperity of the wicked, in their wickedness; ver. 1, 7, 8. with the arguments and reasons enforcing the same, viz. that the character of the wicked is ignominious, while that of the righteous is honourable; ver. 12, 14, 21, 26, 30, 31, 32. That the wicked, in the very height of their prosperity, are near to destruction, while the righteous, even in their adversity, have special protection from God, and shall never be ruined; ver. 2, 9, 10, 13, 15, 17, 20, 28, 33, 40. And that God hath special blessings in store for, and even in this life manifests distinguished kindness to the righteous and their seed; ver. 11, 16, 18, 19, 22—25, 28, 29, 37. (2) Here are proper and effectual remedies to prevent sinful fretting at the prosperity of the wicked, or troubles of the godly, viz. hoping in God as our saviour, delighting in God as our companion, friend, and portion; following him as our guide; departing from evil and doing good; waiting on the Lord, and keeping his way; ver. 3—6, 27, 34.

Be thou, my soul, an accurate observer, of the matter and circumstances of every providence. Carefully compare them, one with another: and all with the perfections, convenant, and promises of God, in order that thou mayest never be offended thereat.

FOR evil-doers fret thou not
thyself unquietly;
Nor do thou envy bear to those
that work iniquity.
2 For, even like unto the grass,
soon be cut down shall they;
And, like the green and tender herb,
they wither shall away.

3 Set thou thy trust upon the Lord,
and be thou doing good;
And so thou in the land shalt dwell,
and verily have food.
4 Delight thyself in God, he'll give
thine heart's desire to thee.

5 Thy way to God commit, him trust,
it bring to pass shall he.
6 And, like unto the light, he shall
thy right'ousness display;
And he thy judgment shall bring forth,
like noon-tide of the day.
7 Rest in the Lord, and patiently
wait, for him: do not fret
For him who prospering in his way,
success in sin doth get.

8 Do thou from anger cease, and wrath
see thou forsake also:
Fret not thyself in any wise,
that evil thou should'st do.
9 For those that evil-doers are
shall be cut off and fall:
But those that wait upon the Lord
the earth inherit shall.

10 For yet a little while, and then
the wicked shall not be;
His place thou shalt consider well,
but it thou shalt not see.
11 But, by inheritance the earth
the meek ones shall possess:
They also shall delight themselves
in an abundant peace.

12 The wicked plots against the just,
and at him whets his teeth.
13 The Lord shall laugh at him because
his day he coming seeth.
14 The wicked have drawn out the sword,
and bent their bow, to slay
The poor and needy, and to kill
men of an upright way.

15 But their own sword, which they have [drawn,
shall enter their own heart:
Their bows which they have bent shall [break,
and into pieces part,
16 A little that a just man hath
is more and better far,
Than is the wealth of many such
as lewd and wicked are.

17 For sinners' arms shall broken be;
but God the just sustains,
18 God knows the just man's days, and still
their heritage remains.
19 They shall not be asham'd, when they
the evil time do see;
And when the days of famine are;
they satisfy'd shall be.

20 But wicked men, and foes of God,
as fat of lambs decay,
They shall consume; yea, into smoke
they shall consume away.
21 The wicked borrows, but the same
again he doth not pay;
Whereas the right'ous mercy shows,
and gives his own away.

22 For such as blessed be of him
the earth inherit shall;
And they that cursed are of him
shall be destroyed all.
23 A good man's footsteps by the Lord
are ordered aright:
And in the way wherein he walks,
he greatly doth delight.
24 Although he fall, yet shall he not
be cast down utterly:

Because the Lord with his own hand
upholds him mightily.
25 I have been young, and ow am old;
yet have I never seen
The just man left, nor that his seed
for bread have beggars been.
26 He's ever merciful, and lends:
his seed is blest therefore.
27 Depart from evil, and do good,
and dwell for evermore.
28 For God loves judgment, and his saints
leaves not in any case;
They are kept ever: but cut off
shall be the sinner's race.
29 The just inherit shall the land,
and ever in it dwell.
30 The just man's mouth doth wisdom speak:
his tongue doth judgment tell.
31 In's heart the law is of his God,
his steps slide not away.
32 The wicked man doth watch the the just
and seeketh him to slay:
33 Yet him the Lord will not forsake,
nor leave him in his hands:
The right'ous will he not condemn,
when he in judgment stands.
34 Wait on the Lord, and keep his way,
and thee exalt shall he
Th' earth to inherit, when cut off
the wicked thou shalt see.
35 I saw the wicked great in pow'r,
spread like a green bay-tree.
36 He past, yea, was not: him I sought,
but found he could not be.

37 Mark thou the perfect, and behold
the man of uprightness:
Because that surely of this man
the latter end is peace.

38 But those men that transgressors are,
shall be destroyed together.
The latter end of wicked men
shall be cut off forever.

39 But the salvation of the just
is from the Lord above,
He, in the time of their distress,
their stay and strength doth prove.

40 The Lord shall help and them deliver;
he shall them free and save
From wicked men; because in him
their confidence they have.

PSALM XXXVIII.

A Psalm of DAVID, *in bringing to remembrance.*

This psalm appears to have been penned by David, under some remarkable distress, attended with a deep sense of sin as the procuring cause of it. Here are (1) David's sorrowful complaints of God's sore displeasure, and of the weight of his own sins; ver. 1—5. of the sickness of his body, and distress of his mind; ver. 6—10. of the unkindness of his friends; ver. 11. and of the unprovoked injuries he received from his enemies who were spiteful, cruel, subtile, unjust, ungrateful, impious, devilish, numerous and powerful, ver. 12, 20. (2) His remarkable patience and resignation under his troubles; ver. 13—15. (3) His fervent supplications to God for the mitigation of his troubles; ver. 1. and for comfort and support under, and speedy deliverance from them; ver. 16, 21, 22. attended with candid and ingenuous acknowledgment of the sinful causes thereof; ver. 3, 4, 5, 18.

In all my troubles, let me search out, and by faith con-

fess and mourn over the sinful causes of them. Let me take every distress out of God's hand; and call on him in the time thereof, that he may deliver me.

IN thy great indignation,
O Lord rebuke me not:
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 For in me fast thine arrows stick,
thine hand doth press me sore.
3 And in my flesh there is no health,
nor soundness any more.

This grief I have, because thy wrath
is forth against me gone;
And in my bones there is no rest,
for sin that I have done.
4 Because gone up above mine head
my great transgressions be:
And as a weighty burden they
too heavy are for me.

5 My wounds do stink, and are corrupt:
my folly makes it so.
6 I troubled am, and much bow'd down;
all day I mourning go.
7 For a disease that loathsome is,
so fills my loins with pain,
That in my weak and weary flesh
no soundness doth remain.

8 So feeble and infirm am I,
and broken am so sore:
That, through disquiet of my heart,
I have been made to roar.
9 O Lord, all that I do desire
is still before thine eye:

And of my heart the secret groans
not hidden are from thee.
10 My heart doth pant incessantly,
my strength doth quite decay:
As for mine eyes, their wonted light
is from me gone away.
11 My lovers and my friends do stand
at distance from my sore:
And those do stand aloof that were
kinsmen and kind before.
12 Yea, they that seek my life lay snares:
who seek to do me wrong
Speak things mischievous, and deceits
imagine all day long.
13 But, as one deaf, that heareth not,
I suffer'd all to pass:
I as a dumb man did become,
whose mouth not open'd was.
14 As one that hears not, in whose mouth,
are no reproofs at all.
15 For, Lord, I hope in thee; my God,
thou'lt hear me when I call.
16 For I said, hear me, lest they should
rejoice o'er me with pride:
And o'er me magnify themselves,
when as my foot doth slide,
17 For I am near to halt, my grief
is still before mine eye:
18 For I'll declare my sin and grieve
for mine iniquity.
19 But yet mine en'mies lively are,
and strong are they beside;
And they that hate me wrongfully
are greatly multiply'd.

20 And they for good that render ill,
as en'mies me withstood:
Yea, ev'n for this, because that I
do follow what is good.
21 Forsake me not, O Lord: my God,
far from me never be.
22 O Lord, thou my salvation art,
haste to give help to me.

PSALM XXXIX.

To the chief Musician, even to Jeduthun.
A Psalm of DAVID.

Here we have, (1) violent struggling in the psalmist's own breast between grace and corruption; between passion and patience; ver. 1—3, 11. (2) Serious views of human frailty, shortness of life, and self-emptiness; ver. 4—6. (3) Strong cries to God, for pardon of sin, preservation from reproach and for removal of trouble; for hearing and answering of prayer, and for lengthening out of life, till further preparation for death should be attained, ver. 7—13.

While I sing, let my soul blush deep, for the untenderness and want of circumspection, in my life; and for my want of resignation to God's disposing will. Let me be suitably affected with the shortness, vanity and uncertainty of my temporal life. Let me always be exercised in earnest prayer to, and believing dependence on God, as my companion and friend.

I Said, I will look to my ways,
lest with my tongue I sin:
In sight of wicked men my mouth
with bridle I'll keep in.
2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
increased was my pain.

3 My heart within me waxed hot,
and, while I musing was,
The fire did burn: and from my tongue
these words I did let pass:
4 Mine end, and measure of my days,
O Lord, unto me show
What is the same; that I thereby
my frailty well may know.
5 Lo, thou my days an hand-breadth mad'st;
mine age is in thine eye
As nothing: sure each man at best
is wholly vanity.
6 Sure each man walks in a vain show,
they vex themselves in vain:
He heaps up wealth, and doth not know
to whom it shall pertain.
7 And now, O Lord, what wait I for?
my hope is fix'd on thee.
8 Free me from all my tresspasses,
the fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
because this work was thine.
10 Thy stroke take from me: by the blow
of thine hand I do pine.
11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth:
sure each man's vanity.
12 Attend my cry, Lord, at my tears
and pray'rs not silent be:
I sojourn as my father's all,
and stranger am with thee.
13 O spare thou me, that I my strength
recover may again,

Before from hence I do depart,
and here no more remain.

PSALM XL.

To the chief Musician. A Psalm of DAVID.

Here we have (1) David's hearty acknowledgments of God's kindness, in bringing him out of long and sore afflictions; ver. 1—5. (2) His preferring of holy obedience to God, and faithful publication of his truths and praises, to all ceremonial oblations; ver. 6—11. (3) His improvement of his former deliverance, as an encouragement to supplicate further mercy and protection; an encouragement to confess sin and implore the pardon thereof; an encouragement to rejoice in, and praise God for his excellencies and favours; to trust him under affliction, and to comfort himself in him amidst poverty, sinfulness, and trouble; ver. 12—17.

But let me here chiefly think (1) of Jesus the great shepherd of the sheep, who was brought again from his agonies and death, by the blood of the everlasting covenant, and set down at the right hand of the majesty on high, that he might receive gifts for men, and that our faith and hope might be in God; ver. 1—5. (2) Let me think of the new covenant made between him and his eternal Father, for the redemption of sinful men, and of his complete fulfilment of the divine law as the condition thereof; ver. 6—10. (3) Let me think how our iniquities were charged to his account and punished on him, as our surety; ver. 11—13. (4) Let me think how the unrelenting vengeance of almighty God, overtook his Jewish betrayers and murderers; and hath or will overtake his heathenish, anti-christian or other implacable enemies: and of the joy and consolation, which flow from and through him to his chosen friends; ver. 14—17.

I WAITED for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.

2 He took me from a fearful pit,
and from the miry clay.
And on a rock he set my feet,
establishing my way.
3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.
4 O blessed is the man whose trust
upon the Lord relies:
Respecting not the proud, nor such
as turn aside to lies.
5 O Lord my God, full many are
the wonders thou hast done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And speak of them I would, they more
than can be number'd are.
6 No sacrifice, nor offering
didst thou at all desire;
Mine ears thou bor'd: sin-offering thou
and burnt didst not require.
7 Then to the Lord these were my words,
I come, behold and see:
Within the volume of thy book
It written is of me:
8 To do thy will I take delight,
O thou my God that art:
Yea, that most holy law of thine
I have within my heart.
9 Within the congregation great
I righteousness did preach:

Lo, thou dost know, O Lord, that I
refrained not my speech.
10 I never did within my heart
conceal thy righteousness:
I thy salvation have declar'd,
and shown thy faithfulness;
Thy kindness, which most loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.
11 Thy tender mercies, Lord, from me
O do thou not restrain:
Thy loving-kindness, and thy truth,
let them me still maintain.
12 For ills past reck'ning compass me,
and mine inquities
Such hold upon me taken have,
I cannot lift mine eyes:
They more than hairs are on my head,
thence is my heart dismay'd.
13 Be pleased, Lord, to rescue me;
Lord, hasten to mine aid.
14 Sham'd and confounded be they all
that seek my soul to kill:
Yea, let them backward driven be,
and sham'd, that wish me ill.
15 For a reward of this their shame,
confounded let them be,
That in this manner scoffing say,
aha, aha, to me.
16 In thee let all be glad, and joy,
who seeking thee abide;
Who thy salvation love, say still,
the Lord be magnify'd.

17 I'm poor and needy, yet the Lord
of me a care doth take :
Thou art my help and Saviour,
my God, no tarrying make.

PSALM XLI.

To the Chief Musician. A Psalm of DAVID.

This Psalm contains, (1) A representation of the blessedness of him who wisely considereth the case of the poor, and affords them relief; ver. 1—3. (2) David's candid acknowledgments of the justness of his affliction, and earnest supplications for a merciful deliverance; ver. 4. (3) His sad complaints of the malicious, censorious, and spiteful reflections, and of the insolent carriage of his enemies; ver. 5—9. (4) His hearty committing of his case and way to God, in the assured and triumphant faith of his favour; ver. 10—13.

While I sing, let mine eyes be toward the Lord Jesus, who thought on me, in my low estate. Let me consider him, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich—Jesus, who had not where to lay his head—Jesus, whom his own disciple betrayed; and who through manifold enemies and much tribulation, entered into the kingdom of God.

BLESSED is he that wisely doth
the poor man's case consider;
For when the time of trouble is,
the Lord will him deliver.

2 God will him keep, yea, save alive;
on earth he bless'd shall live;
And to his enemies' desire
thou wilt him not up give.

3 God will give strength, when he on bed
of languishing doth mourn:
And, in his sickness sore, O Lord,
Thou all his bed wilt turn.

4 I said, O Lord, do thou extend
thy mercy unto me:
O do thou heal my soul; for why?
I have offended thee.
5 Those that to me are enemies
of me do evil say,
When shall he die, that so his name
may perish quite away?
6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells,
when forth he doth depart.
7 My haters, jointly whispering,
'gainst me my hurt devise.
8 Mischief, say they, cleaves fast to him,
he lieth, and shall not rise.
9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
against me lifted high.
10 But, Lord, be merciful to me,
and up again me raise.
That I may justly them requite
according to their ways.
11 By this I know that certainly
I favour'd am by thee:
Because my hateful enemy
triumphs not over me.
12 But as for me, thou me uphold'st
in mine integrity:
And me before thy countenance
thou sett'st continually.
13 The Lord, the God of Israel
be blest for ever then,

From age to age eternally.
Amen, yea, and amen.

PSALM XLII.

To the chief musician, MASCHIL, for the sons of KORAH.

Perhaps this Psalm was composed by David, when the unnatural rebellion of Absalom had forced him from the sanctuary of God, and to take up his lodgings eastward of Jordan; Lam. xv.—19. We have in it, (1) ardent longings after nearness to, and familiar intimacy with God, in his public ordinances and sanctuary; ver. 1, 2. (2) Mournful lamentations and bitter groanings on account of God's withdrawing his comfortable smiles; of the want of the once enjoyed ordinances of God, and fellowship with his saints; of the troublesome impressions of God's wrath; and of his enemies insolent upbraiding of him, and on account of the departure and distance of his God; ver. 3, 4, 6, 7, 9, 10. (3) Believing remembrance of God's former favours; ver. 6, and self-encouraging hopes of future ones; ver. 5, 8, 11.

Have I experimentally understood all these things! My soul, let me charge thee to beware of dissimulation with God, and of compassing him about with lies, under pretence of praising him. Dare not to sing these lines without inward, without ardent longings for the Lord; without earnest claiming of him as thy own God, upon the foundatition of his new covenant grant of himself to me, in the gospel; without assured hopes of his future, his everlasting kindness to me-ward.

LIKE as the hart for water-brooks,
in thirst doth pant and bray,
So pants my longing soul, O God,
that come to thee I may.
2 My soul for God, the living God,
doth thirst; when shall I near
Unto thy countenance approach,
and in God's sight appear?

3 My tears have unto me been meat,
both in the night and day,
While unto me continually,
where is thy God? they say.
4 My soul is poured out in me,
when this I think upon;
Because that with the multitude
I heretofore had gone:
With them into God's house I went,
with voice of joy and praise;
Yea, with the multitude that kept
the solemn holy days.
5 O why art thou cast down, my soul?
why in me so dismay'd?
Trust God, for I shall praise him yet;
his count'nance is mine aid.
6 My God, my soul's cast down in me;
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar-hill.
7 At the noise of thy water-spouts
deep unto deep doth call:
Thy breaking waves pass over me,
yea, and thy billows all.
8 His loving-kindness yet the Lord
command will in the day:
His songs with me by night, to God
by whom I live, I'll pray.
9 And I will say to God, my rock,
why me forgett'st thou so?
Why, for my foes oppression,
thus mourning do I go?
10 'Tis as a sword within my bones,
when my foes me upbraid:

Ev'n when by them, where is thy God?
'tis daily to me said.
11 O why art thou cast down my soul!
why thus with grief opprest,
Art thou disquieted in me?
In God still hope and rest:

For yet I know I shall him praise,
who graciously to me
The health is of my countenance;
yea, mine own God is he.

PSALM XLIII.

This Psalm was probably composed on the same occasion as the former; and contains, (1) David's strong cries to his God, for help against, and deliverance from, his ungodly, unjust, and crafty oppressors; ver. 1, 2. (2) His earnest longings to be restored to the enjoyment of his God in his public ordinances; ver. 3, 4. (3) His inward disquiets, composed by believing claims of his God, and firm dependance on his promises; ver. 5.

While I sing, let my soul be deeply affected with the injuries I daily receive from Satan and my own lusts. Let my heart and flesh cry out for God, the living God, as my God, and mine exceeding joy. And let me still all the tumults of my heart with this, that he is my GOD and my ALL; MY GOD THAT DOTH ME SAVE.

JUDGE me, O God, and plead my cause
against the ungodly nation;
From the unjust and crafty man,
O be thou my salvation.
2 For thou the God art of my strength;
why thrusts thou me thee fro?
For the enemies oppression,
why do I mourning go?

3 O send thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.
4 Then will I to God's altar go,
to God my chiefest joy;
Yea, God, my God, thy name to praise
my harp I will employ.
5 Why art thou then cast down, my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?
Still trust in God, for him to praise
good cause I yet shall have;
He of my count'nance is the health,
my God that doth me save.

PSALM XLIV.

To the chief musician, for the sons of KORAH, MASCHIL.

This Psalm was perhaps composed on the same occasion as the 60th, and may have a prophetic view to the after distresses of the Jews in the time of Rehoboam, 2 Chron. xii. of Jehoram, 2 Chron. xxi. of Ahaz, 2 Chron. xxviii. of Hezekiah, 2 Kings, xviii. xix. and during the Chaldean captivity, Syro-grecian oppression, &c. and all these as typical of the distresses of the gospel church under heathens and anti-christians. It relates chiefly to the church, and contains, (1) thankful acknowledgments of what the Lord had done for her in former periods, as her God, her king, her joy, her praise; ver. 1—8. (2) Sorrowful complaints of divine desertion; and of the prevalent power, cruelty, and derisive contempt of enemies, ver. 9—16. (3) Solemn protestations of continued integrity, and of constant adherence to the Lord's way, amidst these manifold calamities; ver. 17—22. (4) Strong cries with supplications and tears to God, for his merciful appearance for, and granting her relief; ver. 23—26.

In singing this, let me rejoice with them that rejoice, and weep with them that weep. Let me rejoice in what the Lord hath wrought for his people, in any former period; and in all their afflictions let me be afflicted. Let me give the Lord no rest till he make his church a joy in the whole earth.

O GOD, we with our ears have heard,
our fathers have us told,
What works thou in their days hadst done,
ev'n in the days of old.
2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didst afflict the nations,
but them thou didst increase.
3 For neither got their sword the land,
nor did their arm them save:
But thy right hand, arm, countenance:
for thou them favor gave.
4 Thou art my King: for Jacob, Lord,
deliv'rances command.
5 Through thee we shall push down our foes,
that do against us stand.
We, thro' thy name, shall tread down those
that risen against us have.
6 For in my bow I shall not trust,
nor shall my sword me save.
7 But from our foes thou hast us sav'd,
our haters put to shame.
8 In God we all the day do boast,
and ever praise thy name.
9 But now we are cast off by thee,
and us thou putt'st to shame;
And when our armies do go forth,
thou go'st not with the same.

10 Thou mak'st us from the enemy,
faint-hearted to turn back :
And they who hate us for themselves
our spoils away do take.
11 Like sheep for meat thou gavest us :
'mong heathen cast we be.
12 Thou didst for nought thy people sell,
their price enrich'd not thee.
13 Thou mak'st us a reproach to be
unto our neighbours near ;
Derision and a scorn to them
that round about us are.
14 A bye-word also thou dost us
among the heathen make :
The people in contempt and spite,
at us their heads do shake.
15 Before me my confusion
continually abides ;
And of my bashful countenance
the shame me ever hides.
16 For voice of him that doth reproach,
and speaketh blasphemy ;
By reason of th' avenging foe,
and cruel enemy.
17 All this is come on us, yet we
have not forgotten thee ;
Nor falsely in thy covenant
behav'd ourselves have we.
18 Back from thy way our heart not turn'd ;
our steps no straying made,
19 Tho' us thou brak'st in dragon's place,
and cover'dst with death's shade.
20 If we God's name forgot, or stretch'd
to a strange God our hands :

21 Shall not God search this out? for he
heart secrets understands.
22 Yea, for thy sake we're kill'd all day,
counted as slaughter-sheep.
23 Rise, Lord, cast us not ever off;
awake, why dost thou sleep?
24 O wherefore hidest thou thy face?
forgett'st our case distress'd,
25 And our oppression? for our soul
is to the dust down press'd:

Our belly also on the earth,
fast cleaving, hold doth take.
26 Rise for our help, and us redeem,
ev'n for thy mercies' sake.

PSALM XLV.

To the chief musician upon SHOSHANNIM, *for the sons of* KORAH, MASCHIL. *A song of loves.*

In this SONG OF LOVES, are celebrated (1) the glories of Jesus our Redeemer, particularly the transcendent comliness and blessedness of his person, God-man:—His almighty power in conquering his people, and destroying his enemies; the eternity, firmness and equity of his government, his royal unction with the Holy Ghost above measure; his fitness for his work, and the splendor of his court; ver. 1—9. (2) The glories of the redeemed; their listening to Jesus' proposals of marriage-union with himself; their renunciation of all others for his sake; their reverential submission to, and worship of him; ver. 10, 11. Their glorious ornaments of righteousness and grace; and their glorious entrance into the new covenant and the eternal state; ver. 12—15. Their glorious succession and work, for perpetuating the fame of the redeemer; ver. 16, 17.

In singing this song of the Lamb, let me with open face behold his glory, and be changed into the same image from glory to glory, as by the spirit of the Lord. Let my admiration of his excellency swell to the brim,

and my love burn with a most vehement flame; and let my hopes of being forever with him be strong and lively. Let my heart be all wonder at his excellency, fullness and grace;—all subjection to his government and laws; and my lips filled with his praise and honour all the day.

MY heart bring forth a goodly thing:
my words that I indite
Concern the King: my tongue's pen
of one that swift doth write.
2 Thou fairer art than sons of men:
into thy lips is store
Of grace infus'd: God therefore thee
hath bless'd for evermore.

3 O thou that art the mighty One,
thy sword gird on thy thigh:
Ev'n with thy glory excellent
and with thy majesty.
4 For meekness, truth, and righteousness,
in state ride prosp'rously:
And thy right hand shall thee instruct
in things that fearful be.

5 Thine arrows sharply pierce the heart
of th' en'mies of the King;
And under thy subjection
the people down do bring.
6 For ever and for ever is,
O God, thy throne of might;
The sceptre of thy kingdom is
a sceptre that is right.

7 Thou lovest right and hatest ill:
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.

8 Of aloes, myrrh, and cassia,
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.
9 Among thy women honourable,
king's daughter's were at hand:
Upon thy right hand did the queen
in gold of Ophir stand.
10 O daughter, harken and regard,
and do thine ear incline:
Likewise forget thy father's house,
and people that are thine.
11 Then of the King desir'd shall be
thy beauty vehemently:
Because he is thy Lord, do thou
him worship rev'rently.
12 The daughter there of Tyre shall be
with gifts and off'rings great:
Those of the people that are rich,
thy favour shall intreat.
13 Behold, the daughter of the King,
all glorious is within;
And with embroideries of gold
her garments wrought have been.
14 She shall be brought unto the King
in robes with needle wrought:
Her fellow-virgins following,
shall unto thee be brought.
15 They shall be brought with gladness great,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide:
16 Instead of those thy fathers dear,
thy children thou may'st take,

And in all places of the earth,
them noble princes make.

17 Thy name remember'd I will make,
through ages all to be:
The people, therefore, evermore
shall praises give to thee.

SECOND VERSION.

MY heart inditing is
good matter in a song;
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick
his honour to indite,
As is the pen of any scribe
that useth fast to write.

2 Thou'rt fairest of all men,
grace in thy lips doth flow;
And therefore blessings evermore
on thee doth God bestow.

3 Thy sword gird on thy thigh,
thou that art most of might:
Appear in dreadful majesty,
and in thy glory bright.

4 For meekness, truth and right,
ride prosp'rously in state:
And thy right hand shall teach to thee
things terrible and great.

5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.

6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.
7 Thou lov'st right, and hat'st ill:
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.
8 Of myrrh and spices sweet
a smell thy garments had:
Out of th' iv'ry palaces
whereby they made thee glad.
9 And in thy glorious train,
king's daughters waiting stand:
And thy fair queen, in Ophir gold,
doth stand at thy right hand.
10 O daughter, take good heed,
incline and give good ear:
Thou must forget thy kindred all,
and fathers house most dear.
11 Thy beauty to the King
shall then delightful be:
And do thou humbly worship him,
because thy Lord is he.
12 The daughter then of Tyre
there with a gift shall be,
And all the wealthy of the land
shall make their suit to thee.
13 The daughter of the king
all glorious is within;
And with embroideries of gold,
her garments wrought have been.
14 She cometh to the King
in robes with needle wrought:

The virgins that do follow her
shall unto thee be brought.
15 They shall be brought with joy,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.

16 And in thy father's stead,
thy children thou may'st take;
And in all places of the earth,
them noble princes make.
17 I will shew forth thy name
to generations all;
Therefore the people evermore
to thee give praises shall.

PSALM XLVI.

To the chief musician, for the sons of KORAH. *A song upon Alamoth.*

In this Psalm, probably composed for celebrating some remarkable victory, we have, (1) bold triumphs of faith in God himself, and the mercies of the new covenant, amidst the most alarming danger and distress, which can be supposed; ver. 1—6. (2) A thankful rehearsal of the great things which God had wrought for the deliverance of his people, and the destruction of their enemies; ver. 6—9. (3) God's heart-composing promise of promoting his own glory in every providence; and faith's expectation of protection and deliverance therefrom; ver. 10, 11.

While I sing it, come my soul, encourage thyself in JEHOVAH as thy God, and thy ALL. Come drink abundantly out of Jesus' heart-gladning RIVER of life, his word, his blood, his spirit, his fulness, his love; and holding fast the beginning of thy confidence unto the end, alway give thanks.

GOD is our refuge and our strength,
in straits a present aid.

2 Therefore, although the earth remove,
we will not be afraid:
Though hills amidst the seas be cast,
3 Though waters roaring make,
And troubled be; yea, though the hills,
by swelling seas do shake.
4 A river is, whose streams do glad
the city of our God;
The holy place wherein the Lord
most high hath his abode.
5 God in the midst of her doth dwell;
nothing shall her remove:
The Lord to her an helper will,
and that right early, prove.
6 The heathen rag'd tumultuously,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
7 The Lord of Hosts upon our side
doth constantly remain:
The God of Jacob's our refuge,
us safely to maintain.
8 Come, and behold what wondrous works
have by the Lord been wrought:
Come see what desolations
he on the earth hath brought.
9 Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the spear he cuts,
in fire the chariot burns.
10 Be still, and know that I am God:
among the heathen I
Will be exalted, I on earth
will be exalted high.

11 Our God, who is the Lord of hosts,
is still upon our side :
The God of Jacob our refuge,
for ever will abide.

PSALM XLVII.

To the chief musician. A Psalm for the sons of KORAH.

This Psalm was probably composed on the same occasion as the 24th. Here is, (1) a revenue of praise demanded for God, from all people, Jews and Gentiles; ver. 1, 6. (2) A memorial of the grounds of praise, viz. the majesty of God's nature; ver. 2. The great things he had done or would do for his people, in subduing their foes, and providing portions for themselves; and in ascending to heaven, to receive gifts and prepare places for men; ver. 3—5. As also the high sovereignty and universal extent of his government; ver. 2. 7—9.

While my lips utter this song, let all my inward powers labour in viewing, in loving, in admiring, in extolling, my great, my glorious, my ascended, my all-governing, all-doing, and all-giving Lord, Jesus Christ.

ALL people clap your hands; to God
with voice of triumph shout,
2 For dreadful is the Lord most high,
great King the earth throughout.
3 The heathen people under us
he surely shall subdue;
And he shall make the nations
under our feet to bow.

4 The lot of our inheritance
choose out for us shall he,
Of Jacob whom he loved well,
ev'n the excellency.

5 God is with shouts gone up, the Lord
with trumpets sounding high.
6 Sing praise to God, sing praise, sing praise;
praise to our King sing ye.
7 For God is king of all the earth;
with knowledge praise express.
8 God rules the nations, God sits on
his throne of holiness.
9 The princes of the people are
assembled willingly;
Ev'n of the God of Abraham
they who the people be.
For why? the shields that do defend
the earth, are only his:
They to the Lord belong; yea, he
exalted greatly is.

PSALM XLVIII.

A Song and Psalm for the sons of KORAH.

This Psalm was no doubt composed to celebrate some remarkable victory or deliverance, in the days of David, Jehoshaphat; 2 Chron. xx. or Hezekiah, 2 Kings xix. We have here (1) Jerusalem, the capital city of Israel, and type of the gospel church and heavenly state, celebrated for her beauty and relation to God, as the residence of his temple and ordinances; ver. 1, 2. (2) JEHOVAH, the God of Israel, celebrated for his kind and powerful protection of Jerusalem, and for making her enemies flee off with much precipitation and terror; ver. 3—7. (3) The people of God, particularly in Jerusalem, meditating upon, and celebrating the gracious and mighty things, which God had, or would do for them; and for his discoveries of himself to them; and promising themselves sure and lasting happiness in his relation to them, and direction of them; ver. 8—14.

While I sing these verses, let me be deeply affected with the glory, with the privileges, and chiefly with the

God of the christian church, and of the new covenant state, and of the New Jerusalem, which is above, which is the mother, and the desired city of us all.

GREAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
2 Mount Zion stands most beautiful
the joy of all the land;
The city of the mighty King
on her north side doth stand.

3 The Lord within her palaces
is for a refuge known.
4 For, lo, the kings that gathered were
together, by have gone.
5 But, when they did behold the same,
they, wond'ring, would not stay:
But, being troubled at the sight,
they thence did haste away.

6 Great terror there took hold on them,
they were possess'd with fear;
Their grief came like a woman's pain
when she a child doth bear.
7 Thou Tarshish ships with east wind break'st:
8 As we have heard it told,
So, in the city of the Lord,
our eyes did it behold:

In our God's city, which his hand
for ever 'stablish will,
9 We of thy loving kindness thought,
Lord, in thy temple still.
10 O Lord, according to thy name,
through all the earth's thy praise:

And thy right hand, O Lord, is full
of righteousness always.
11 Because thy judgments are made known,
let Zion mount rejoice;
Of Judah let the daughters all
send forth a cheerful voice.
12 Walk about Zion, and go round;
the high tow'rs thereof tell
13 Consider ye her palaces,
and mark her bulwarks well:
That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

PSALM XLIX.

To the chief musician. A Psalm for the sons of KORAH.

This Psalm is a mirror calculated to exhibit the emptiness of all wordly enjoyments. Observe, (1) David's earnest attempt to awaken all ranks of mankind to a serious consideration of this matter, as a point of great importance and universal concern; ver. 1—4. (2) His irrefragable proofs of the vanity of earthly enjoyments, viz. that they cannot save from death either a man's self or his friend; and that they cannot make men wise or happy in this world; and far less render them happy in the future state; ver. 6—14. (3) His attempt to comfort himself and other saints, under the sense of their daily infirmities and of the chastisements received on account of their sins; and against the slavish fears of death, and against temptations arising from the prosperity of the wicked; ver. 5, 15—18.

While I sing, let me bewail my sinful minding of, and idolatrous attachment to earthly things. Let me be henceforth as a weaned child, setting my affections on things above, where Christ is at the right hand of God. Let no uncertain riches or honours, but the LIVING God, be the object of all my trust and joy.

HEAR this, all people, and give ear,
all in the world that dwell;
2 Both low and high, both rich and poor.
3 My mouth shall wisdom tell;
My heart shall knowledge meditate.
4 I will incline mine ear
To parables; and on the harp
my sayings dark declare.

5 Amidst those days that evil be,
why should I, fearing, doubt,
When of my heels th' iniquity
shall compass me about?
6 Whoe'r they be that in their wealth
their confidence do pitch,
And boast themselves because they are
become exceeding rich:
7 Yet none of these his brother can
redeem by any way;
Nor can he unto God for him
sufficient ransom pay:
8 (Their soul's redemption precious is
and it can never be)
9 That still he should for ever live,
and not corruption see.

10 For why? he seeth that wise men die,
and brutish fools also
Do perish; and their wealth, when dead,
to others they let go.
11 Their inward thought is, that their house
and dwelling-places shall
Stand through all ages: they their lands
by their own names do call.
12 But yet in honour shall not man
abide continually;

But passing hence, may be compar'd
unto the beasts that die.
13 Thus brutish folly plainly is
their wisdom and their way;
Yet their posterity approve
what they do fondly say.
14 Like sheep they in the grave are laid,
and death shall them devour;
And, in the morning, upright men
shall over them have power;
Their beauty, from their dwelling, shall
consume within the grave.
15 But from hell's hand God will me free,
for he shall me receive.
16 Be thou not then afraid when one
enriched thou dost see,
Nor when the glory of his house
advanced is on high:
17 For he shall carry nothing hence,
when death his days doth end:
Nor shall his glory after him
into the grave descend.
18 Although he his own soul did bless,
while he on earth did live:
(And when thou to thyself do'st well,
men will thee praises give;)
19 He to his fathers' race shall go,
they never shall see light.
20 Man honour'd, wanting knowledge, is
like beasts that perish quite.

PSALM L.

A Psalm of ASAPH.

This Psalm may be considered as a rebuke to the car-

nal Jews, who rested in, and boasted of their external ceremonies in worship, to the neglect of the weightier matters of the law, mercy, judgment and faith: or as a prediction of the coming of Christ, to abolish the ceremonial worship, eject the Jews from his church, and establish a more pure and spiritual form of worship under the gospel: or, in fine, as a representation of the last judgment; in which Christ shall come, to render to every man according to his deeds. Observe (1) The awful appearance of God our Redeemer, in the flesh, in power, or in the clouds; with the gathering of the people to him; ver. 1—6. (2) An engaging admonition to improve God's new covenant grant of himself to be our God, as an excitement to exchange legal ceremonies into prayer, thanksgiving and holy obedience; or at least, to give a remarkable preference to the latter; ver. 7—15. (3) A terrible charge of hypocrisy, slander, contempt of God's word, and of atheistical imaginations concerning God, laid against the wicked, with a fearful sentence of condemnation founded thereon; ver. 16—22. (4) An alarming warning of danger to the forgetters of God, and encouraging promise to such as study to glorify him, by an holy conversation; ver. 22, 23.

Sing this my soul, with solemn awe, sisted before the great searcher of hearts, and as by faith beholding Jesus in my nature; sitting on his great white throne, gathering the nations to his bar, opening the books and judging mankind out of the things found written therein.

THE mighty God, the Lord,
hath spoken and did call
The earth from rising of the sun,
to where he hath his fall.

2 From out of Zion hill,
which of excellency,
And beauty the perfection is,
God shined gloriously.

3 Our God shall surely come,
keep silence shall not he:
Before him fire shall waste, great storms
shall round about him be.

4 Unto the heavens clear
he from above shall call,
And to the earth, likewise, that he
may judge his people all.
5 Together let my saints
unto me gather'd be,
Those that by sacrifice hath made
a covenant with me.
6 And then the heavens shall
his righteousness declare:
Because the Lord himself is he
by whom men judged are.
7 My people Israel hear,
speak will I from on high,
Against thee I will testify:
God, ev'n thy God, am I.
8 I, for thy sacrifice,
no blame will on thee lay,
Nor for burnt off'rings which to me,
thou offer'dst every day.
9 I'll take no calf nor goats
from house or fold of thine.
10 For beasts of forests, cattle all
on thousand hills are mine.
11 The fowls on mountains high
are all to me well known;
Wild beasts, which in the fields do lie,
ev'n they are all mine own.
12 Then, if I hungry were,
I would not tell it thee:
Because the world and fulness all
thereof belongs to me.
13 Will I eat flesh of bulls?
or goats blood drink will I?

14 Thanks offer thou to God, and pay
thy vows to the most High.
15 And call upon me, when
in trouble thou shalt be,
I will deliver thee, and thou
my name shalt glorify.
16 But to the wicked man
God saith, my laws and truth
Should'st thou declare? how dar'st thou [take
my cov'nant in thy mouth?
17 Sith thou instruction hat'st,
which should thy ways direct;
And sith my words behind thy back
thou cast'st, and dost reject.
18 When thou a thief didst see,
with him thou didst consent;
And with the vile adulterers,
partaker on thou went.
19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame.
20 Thou sitt'st and 'gainst thy brother speak'st;
thy mother's son dost shame.
21 Because I silence kept,
while thou these things hast wrought;
That I was altogether like
thyself hath been thy thought;
Yet I will thee reprove,
and set before thine eyes
In order ranked, thy misdeeds,
and thine iniquities.
22 Now, ye that God forget,
this carefully consider;
Lest I in pieces tear you all,
and none can you deliver.

23 Whoso doth offer praise,
me glorifies, and I
Will shew him God's salvation,
that orders right his way.

SECOND VERSION.

THE mighty God the Lord hath spoke,
and call'd the earth upon,
Ev'n from the rising of the sun,
unto his going down.
2 From out of Zion his own hill,
where the perfection high
Of beauty is, from thence the Lord,
hath shined gloriously.
3 Our God shall come, and shall no more
be silent, but speak out:
Before him fire shall waste, great storms
shall compass him about.
4 He, to the heavens from above,
and to the earth below,
Shall call, that he his judgments may
before his people show.
5 Let all my saints together be,
unto me gathered:
Those that by sacrifice with me
a covenant have made.
6 And then the heavens shall declare
his righteousness abroad
Because the Lord himself doth come,
none else is judge but God.
7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify,
God, ev'n thy God, I am.

8 I, for thy sacrifices few,
reprove thee never will;
Nor for burnt-off'rings to have been
before me offer'd still.
9 I'll take no bullock, nor he-goats,
from house nor fold of thine.
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls are all to me well known
that mountains high do yield:
And I do challenge as mine own
the wild beasts of the field.
12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulness, doth
to me of right pertain.
13 That I to eat the flesh of bulls
take pleasure, dost thou think?
Or that I need, to quench my thirst,
the blood of goats to drink?
14 Nay rather unto me, thy God,
thanksgiving offer thou;
To the most High perform thy word,
and fully pay thy vow.
15 And in the day of trouble great,
see that thou call on me;
I will deliver thee, and thou
my name shalt glorify.
16 But God unto the wicked saith,
why should'st thou mention make
Of my commands? how dars't thou in
thy mouth my cov'nant take?
17 Sith it is so that thou dost hate
all good instruction;

And sith thou cast'st behind thy back,
and slights my words each one.

18 When thou a thief didst see, then straight
thou joind'st with him in sin;
And with the vile adulterers
thou hast partaker been.

19 Thy mouth to evil thou dost give,
thy tongue deceit doth frame.

20 Thou sitt'st, and 'gainst thy brother speak'st
thy mother's son to shame.

21 These things thou wickedly hast done,
and I have silent been;
Thou thought'st that I was like thyself,
and did approve thy sin:
But I will sharply thee reprove,
and I will order right
Thy sins and thy transgressions,
in presence of thy sight.

22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.

23 Who off'reth praise, me glorifies:
I will shew God's salvation
To him that ordereth aright
his life and conversation.

PSALM LI.

To the chief Musician. A Psalm of DAVID, *when Nathan the Prophet came unto him, after he had gone in unto* BATHSHEBA.

This Psalm was penned by David, when reproved by Nathan for his adultery with Bathsheba, and for his murder of Uriah, 2 Sam. xii. We have in it, (1) David's

candid and truly sorrowful acknowledgments of his sin, particularly his adultery and murder, as highly dishonourable to God; and of his original sin, as the source thereof; ver. 1—5, 17. (2) His earnest supplications for pardon of his offences, and for heart-purifying, and renewing grace; for renewed influences of the Holy Ghost; for peace of conscience, and comfortable fellowship with God for himself; ver. 1, 2, 6—15. and for reformation of, and prosperity to the church, which had been hurt by his sin; ver. 18, 19. (3) His sincere purposes of heart, to improve God's favours to himself, in promoting the instruction of others, and in giving them an honourable pattern of an exact celebration of God's public worship; ver. 13, 14, 15, 16, 19.

While I sing this penetential Psalm, let my heart be filled with clear but evangelic views of my aggravated, my unnumbered transgressions; and with deep sorrow and remorse for them. Let me pour forth supplications, strong cries and tears to him who is able to forgive all mine iniquities, and to deliver me from every corruption. Let me wash myself in Jesus' blood, as the fountain opened to men for sin and for uncleanness.

AFTER thy loving-kindness, Lord,
have mercy upon me;
For thy compassions great, blot out
all mine iniquity.
2 Me cleanse from sin, and throughly wash
from mine iniquity.
3 For my transgressions I confess,
my sin I ever see.
4 'Gainst thee, thee only, have I sinn'd;
in thy sight done this ill:
That when thou speak'st, thou mayst be just
and clear in judging still.
5 Behold, I in iniquity
was form'd the womb within;
My mother also me conceiv'd
in guiltiness and sin.

6 Behold, thou, in the inward parts,
with truth delighted art;
And wisdom thou shalt make me know
within the hidden part.
7 Do thou with hyssop sprinkle me,
I shall be cleansed so:
Yea, wash thou me, and then I shall
be whiter than the snow.
8 Of gladness and of joyfulness
make me to hear the voice;
That so these very bones, which thou
hast broken, may rejoice.
9 All mine iniquities blot out;
thy face hide from my sin.
10 Create a clean heart, Lord renew
a right sp'rit me within.
11 Cast me not from thy sight, nor take
thy holy Sp'rit away.
12 Restore me thy salvation's joy,
with thy free Sp'rit me stay.
13 Then will I teach thy ways unto
those that trangressors be;
And those that sinners are shall then
be turned unto thee.
14 O God, of my salvation God,
me from blood-guiltiness
Set free: then shall my tongue aloud
sing of thy righteousness.
15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.
16 For thou desir'st not sacrifice,
else would I give it thee:

Nor wilt thou with burnt-offering
at all delighted be.
17 A broken spirit is to God
a pleasing sacrifice:
A broken and a contrite heart,
Lord thou wilt not despise.

18 Shew kindness and do good, O Lord,
to Zion thine own hill:
The walls of thy Jerusalem
build up of thy good will.
19 Then righteous off'rings shall thee please,
and off'rings burnt, which they,
With whole burnt-off'rings, and with calves,
shall on thine altar lay.

PSALM LII.

To the chief Musician, MASCHIL. A Psalm of DAVID, when DOEG the EDOMITE, came and told SAUL, and said unto him, DAVID is come to the house of ABIMELECH.

This Psalm relates to Doeg the Edomite, who informed Saul, how Abimelech the high-priest had entertained David and his servants, and in consequence thereof murdered Abimelech, and above fourscore other priests; 1 Sam. xxii. Here, (1) David charges Doeg that, notwithstanding the manifested and everlasting goodness of God, he gloried in his malice, craft, cruelty, and other wickedness; ver. 1—5. (2) By the spirit of prophecy he condemns him for his wickedness, to be pluckt from his dwelling, and rooted out of the land of the living, to the great joy of the fearers of God; ver. 6, 7. (3) He comforts himself in the everlasting mercy of God, and with the assured hopes that he should yet praise him for his kindness; ver. 8, 9.

Learn, O my soul, to detest all deceit and cruelty. Learn, to imitate the goodness of God, which endureth continually; and, while friends are cut off or foes pre-

vail, let me live by faith on a gracious God, as my ALL and IN ALL.

WHY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of Almighty God
endureth ever still.
2 Thy tongue mischievous calumnies
deviseth subtilely:
Like to a razor sharp to cut,
working deceitfully.
3 Ill more than good, and more than truth
thou lovest to speak wrong:
4 Thou lovest all devouring words,
O thou deceitful tongue.
5 So God shall thee destroy for aye,
remove thee, pluck thee out
Quite from thy house, out of the land
of life he shall thee root.
6 The righteous shall it see, and fear,
and laugh at him they shall:
7 Lo, this the man is, that did not
make God his strength at all:
But he in his abundant wealth
his confidence did place;
And he took strength unto himself
from his own wickedness.
8 But I am in the house of God
like to an olive green:
My confidence for ever hath
upon God's mercy been.
9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait; for good
before thy saints it is.

PSALM LIII.

To the chief Musician, upon MAHALATH MASCHIL. *A Psalm of* DAVID.

This Psalm is much the same as the 14th. It speaks, (1) Humbling convictions to all men, of their sinfulness of nature and practice; ver. 1—3. (2) Fearful terrors to them who persecute and oppress the people of God; ver. 4, 5. (3) Abundant comfort, in the salvation of God, to his persecuted saints; ver. 5, 6.

Learn, my soul, frequently to review thy original and contracted filthiness. Admire the patience and mercy of God towards mankind. Trust not in man, for wherein is he to be accounted of! In the the full assurance of faith, wait patiently for God's salvation.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile,
not one of them do'th good.
2 The Lord upon the sons of men
from Heaven did cast his eyes,
To see if any one there was
that sought God, and was wise.

3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no not so much as one.
4 These workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 Ev'n there they were afraid, and stood
with trembling all dismay'd;
Whereas there was no cause at all
why they should be afraid:

For God, his bones that thee besieg'd
hath scatter'd all abroad:
Thou hast confounded them, for they
despised are of God.

6 Let Isr'el's help from Zion come;
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM LIV.

To the chief Musician, on NEGINOTH MASCHIL. *A Psalm of* DAVID, *when the* ZIPHIMS *came and said to* SAUL, *Doth not David hide himself with us.*

This Psalm was composed when the Ziphites, men of the same tribe with David, instigated Saul to destroy him, and directed him how to accomplish it; 1 Sam. xxiii. xxvi. It contains, (1) David's strong cries to his God, that he would save and judge him, and hear his requests; ver. 1, 2. (2) Bitter complaints of the oppression and impiety of his enemies; ver. 3. (3) His triumphant consolation of himself, in the view of what God was to him, and would do for him, intermixed with holy resolutions to praise him for his kindness; ver. 4—7.

While Satan and my lusts, and the men of this world, unite to destroy me, let me call on God. Let me be strong in the Lord, and in the power of his might. Let me rejoice in him, who hath delivered, doth deliver, and in whom I trust that he will deliver me.

SAVE me, O God, by thy great name,
and judge me by thy strength.
2 My prayer hear, O God; give ear
unto my words at length.
3 For they that strangers are to me
do up against me rise;
Oppressors seek my soul, and God
set not before their eyes.

4 The Lord my God my helper is,
lo, therefore I am bold:
He taketh part with every one
that doth my soul uphold.
5 Unto mine enemies he shall
mischief and ill repay.
O, for thy truth's sake, cut them off,
and sweep them clean away.

6 I will a sacrifice to thee
give with free willingness:
Thy name, O Lord, because 'tis good,
with praise I will confess.
7 For he hath me delivered
from all adversities;
And his desire mine eye hath seen
upon mine enemies.

PSALM LV.

To the chief Musician, on NEGINOTH MASCHIL.
A Psalm of DAVID.

This Psalm was probably penned by David, when he fled from Jerusalem, for fear of Absalom his son; 2 Sam xv, xvi. Observe, (1) David's earnest prayers for help and favour from God, amidst his great oppression, griefs, and fears; ver. 1—8. (2) His requests for the just manifestation of God's vengeance, in the dispersion and destructon of his enemies, who, in Jerusalem, particularly Ahitophel, had behaved in so base and treacherous a manner; ver. 9—15. (3) Resolved on frequent and fervent prayer, he encourages himself and friends to trust in God for support and deliverance, and for the speedy destruction of their enemies, however deceitful and bloody; ver. 16—23.

While I sing, behold, my soul, as in a glass, how Jesus our Redeemer, was hated, was betrayed, and murdered by his bretheren of Judah, at Jerusalem; and how the fearful vengeance of the Almighty overtook them, on

that account. And if I am oppressed, defamed, or persecuted, that I know not whither to flee; if in cities, or in particular friends, wickedness and malice discover themselves, let me study resignation to the disposals of Providence, and call upon God in the assured hopes that he will answer in due time. Let me cast all my wants and burdens on him, who is my God, that doth me save.

LORD, hear my pray'r, hide not thyself
from my intreating voice:
2 Attend and hear me; in my plaint
I mourn and make a noise:
3 Because of th' en'my's voice, and for
lewd men's oppression great:
On me they cast iniquity,
and they in wrath me hate.
4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear and dread
o'erwhelmed me withal.
6 O that I like a dove had wings,
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.
7 Lo, then far off I wander would,
and in the desart stay:
8 From windy storm, and tempest I
would haste to 'scape away.
9 O Lord, on them destruction bring,
and do their tongues divide:
For in the city violence
and strife I have espy'd.
10 They day and night upon the walls
do go about it round;
There mischief is, and sorrow there
in midst of it is found.

11 Abundant wickedness there is
within her inward part;
And from her streets deceitfulness
and guile do not depart.

12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that did 'gainst me boast,
from him me hide I would.

13 But thou, man, who mine equal, guide
and mine acquaintance wast.

14 We join'd sweet counsels, to God's house
in company we past.

15 Let death upon them seize, and down
let them go quick to hell;
For wickedness doth much abound
among them where they dwell.

16 I'll call on God: God will me save.

17 I'll pray, and make a noise
At ev'ning, morning, and at noon;
and he shall hear my voice.

18 He hath my soul delivered,
that it in peace might be
From battle that against me was;
for many were with me.

19 The Lord shall hear and them afflict,
of old who hath abode;
Because they never changes have,
therefore they fear not God.

20 'Gainst those that were at peace with him
he hath put forth his hand:
The covenant that he hath made,
by breaking he profan'd.

21 More smooth than butter were his words,
while in his heart was war;

His speeches were more soft than oil,
and yet drawn swords they are.

22 Cast thou thy burden on the Lord,
and he shall thee sustain;
Yea, he shall cause the righteous man
unmoved to remain.

23 But thou, O Lord my God, those men
in justice shalt o'erthrow,
And in destructions dungeon dark
at last shall lay them low:

The bloody and deceitful men
shall not live half their days;
But upon thee with confidence
I will depend always.

PSALM LVI.

To the chief Musician, upon JONAH RELEM-ECHOKIM. *MICHTAM of David, when the* PHILISTINES *took him in Gath.*

This Psalm was penned by David, when the Philistines apprehended him in Gath; 1 Sam. xxi, ver. 10—15. And contains, (1) His earnest supplications to God, for merciful protection, and deliverance from his enemies, who were barbarous, powerful, crafty, malicious, and restless; ver. 1, 2, 5, 6, 7. (2) His assured confidence in God, as his own God, who had spoken good concerning him, and took particular notice of his grievances; ver. 3, 4, 8, 11. (3) Firm hopes that his prayers should issue in the defeat of his enemies, and that his faith would set him above the slavish fears of men; ver. 9—11, and that, while he paid his vows to God, he should have further occasion to praise the Lord, for what he had done, and would do for him; ver. 12, 13.

Thus let me, in all my straits, have recourse to God. While his promises remain infallible, let me rejoice therein, and without anxiety cheerfully expect the fulfilment thereof.

SHEW mercy, Lord, to me, for man
would swallow me outright:
He me oppresseth, while he doth
against me daily fight.
2 They daily would me swallow up,
that hate me spitefully;
For they be many that do fight
against me, O most High.
3 When I'm afraid, I'll trust in thee:
4 In God I'll praise his word:
I will not fear what flesh can do.
my trust is in the Lord.
5 Each day they wrest my words, their
'gainst me, are all for ill. [thoughts
6 They meet, they lurk, they mark my steps,
waiting my soul to kill.
7 But shall they by iniquity
escape thy judgements so?
O God, with indignation down
do thou the people throw.
8 My wand'rings all what they have been
thou know'st, their number took;
Into thy bottle put my tears;
are they not in thy book?
9 My foes shall, when I cry, turn back,
I know't, God is for me.
10 In God his word I'll praise: his word
in God shall praised be.
11 In God I trust, I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praise to thee.
13 Wilt thou not, who from death me saw'd,
my feet from falls keep free,

To walk before God in the light
of those that living be?

PSALM LVII.

To the chief Musician, AL-TASCHITH, MICHTAM of David, when he fled from Saul in the cave.

This Psalm was penned by David, when he fled from Saul in the cave; 1 Sam. xxiv. And contains, (1) David's earnest betaking of himself to God, upon whom all his dependence was fixed; towards whom all his desires were bent; and from whom only he expected relief; for mercy amidst his great troubles; ver. 1, 2. (2) His complaints of the cruelty, malice, and calumnious deceit of his inveterate enemies; ver. 3, 4, 6. (3) His believing triumph in God; in which he prepares himself for praising God; excites himself to it; delights himself in it; and furnisheth himself with matter for it; ver. 7—10. (4) Conscious of his own inability to praise God enough, he leaves it on God, to exalt and glorify himself; ver. 5—11.

While I sing, let me cry loud for mercy; let me lay my spiritual and temporal adversities before the Lord; and let me triumph in the God of my salvation; and employ him to glorify his name in all the earth.

BE merciful to me, O God,
thy mercy unto me
Do thou extend; because my soul
doth put her trust in thee:
Yea, in the shadow of thy wings
my refuge I will place,
Until these sad calamities
do wholly overpass.

2 My cry I will cause to ascend
unto the Lord most High:
To God, who doth all things for me
perform most perfectly.

3 From Heav'n he shall send down, and me
from his reproach defend

That would devour me : God his truth
and mercy forth shall send.

4 My soul among fierce lions is,
I fire-brands live among :
Men's sons, whose teeth are spears and darts,
a sharp sword is their tongue.

5 Be thou exalted very high
above the heav'ns O God;
Let thou thy glory be advanc'd
o'er all the earth abroad.

6 My soul's bow'd down : for they a net
have laid, my steps to snare :
Into the pit which they have digg'd
for me, they fallen are.

7 My heart is fix'd, my heart is fix'd,
O God I'll sing and praise,

8 My glory, wake ; wake psalt'ry, harp ;
myself I'll early raise.

9 I'll praise thee 'mong the people, Lord,
'mong nations sing will I.

10 For great to Heav'n thy mercy is,
thy truth is to the sky.

11 O Lord, exalted be thy name,
above the heav'ns to stand
Do thou thy glory far advance
above both sea and land.

PSALM LVIII.

To the chief Musician, ALTASCHITH. *MICHTAM of* DAVID.

This Psalm was probably composed by David, when Saul carried on some kind of legal prosecution against him, which is not mentioned in the history of his reign. Here, (1) He describes the corruption of these judges'

government, in neglecting to do justice, and in readiness to do injustice; and the corruption of their nature, with malice, falsehood and obstinate untractableness; 1—5. (2) He prays that God would disable them to perpetrate mischief; would defeat their projects, and weaken their influence; ver. 6—8. (3) He predicts their ruin, as calculated to promote the comfort of the godly, and the conviction of sinners.

While I sing, let me search out my corruptions, and bewail my obstinate refusals of Jesus Christ, and the counsels of his word. Let me dread the speedy but awful vengeance of God, if I regard iniquity in my heart, or indulge it in my life.

DO ye, O congregation,
indeed speak righteousness?
O ye that are the sons of men,
judge ye with uprightness?
2 Yea, ev'n within your very hearts
ye wickedness have done;
And ye the vi'lence of your hands
do weigh the earth upon.

3 The wicked men estranged are
ev'n from the very womb;
They speaking lies do stray, as soon
as to the world they come.
4 Unto a serpent's poison like
their poison doth appear;
Yea, they are like the adder deaf
that closely stops her ear;

5 That so she may not hear the voice
of one that charm her would,
No, not though he most cunning were,
and charm most wisely could.
6 Their teeth, O God, within their mouth
break thou in pieces small:

The great teeth break thou out, O Lord,
of these young lions all.

7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.

8 Like to a snail that melts away,
let each of them be gone:
Like woman's birth untimely, that
they never see the sun.

9 He shall them take away before
your pots the thorns can find,
Both living, and in fury great,
as with a stormy wind.

10 The righteous, when he vengeance sees,
he shall be joyful then;
The righteous one shall wash his feet
in blood of wicked men.

11 So men shall say, the righteous man
reward shall never miss;
And verily upon the earth
a God to judge there is.

PSALM LIX.

To the chief Musician AL-TASCHITH. MICHTAM *of David, when* SAUL *sent and they watched the house to kill him.*

This Psalm was penned by David, when Saul sent messengers to watch his house in order to kill him; 1 Sam. xix. In it, as in the seven immediate preceding, we have, (1) David's bitter complaints of his enemies, as wicked, barbarous, malicious, and atheistical; ver. 1—7. (2) His predictory prayers that God would expose these enemies to contempt and derision; make them standing monuments of his just indignation; deal with

them according to their sins; consume them in his wrath; and even render their sin their punishment; ver. 8, 10, 15. (3) His holy resolutions to wait upon God, till his judgments should be executed upon them, and then to praise him for his favours; ver. 9, 10, 16, 17.

While I sing, let me think of the opposition made to David's Lord, and of the unrelenting vengeance which hath overtaken his enemies, Jewish and heathen, and shall overtake his antichristian and other opposers. While his honours are trampled under foot, let me wait on, and trust in God, that at last I may join in the HALLELUJAHS of his people, when the smoke of his enemies torment ascendeth up for ever and ever.

MY God, deliver me from those
that are mine enemies;
And do thou me defend from those
that up against me rise.
2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.

3 For, lo, they for my soul lay wait:
the mighty do combine
Against me, Lord; not for my fault,
nor any sin of mine.
4 They run, and without fault in me,
themselves do ready make:
Awake to meet me with thy help,
and do thou notice take.

5 Awake therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel,
6 At ev'ning they go to and fro;
they make great noise and sound,

Like to a dog, and often walk
about the city round.
7 Behold, they belch out with their mouth,
and in their lips are swords;
For they do say thus, who is he
that now doth hear our words?
8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.
9 While he's in pow'r I'll wait on thee;
for God is my high rock.

10 He of my mercy that is God
betimes shall me prevent:
Upon mine en'mies God shall let
me see mine heart's content.
11 Them slay not, lest my folk forget;
but scatter them abroad
By thy strong pow'r; and bring them down,
O thou our shield, and God.

12 For their mouth's sin, and for the words
that from their lips do fly.
Let them be taken in their pride;
because they curse and lie.
13 In wrath consume them, them consume,
that so they may not be:
And that in Jacob God doth rule,
to the earth's ends let them see.

14 At ev'ning let thou them return,
making great noise and sound,
Like to a dog, and often walk
about the city round.
15 And let them wander up and down
in seeking food to eat;
And let them grudge when they shall not
be satisfy'd with meat.

16 But of thy pow'r I'll sing aloud,
at morn thy mercy praise:
For thou to me my refuge wast,
and tow'r in troublous days.
17 O God, thou art my strength, I will
sing praises unto thee;
For God is my defence, a God
of mercy unto me.

PSALM LX.

To the chief Musician, upon SHUSHAN-EDUTH. *Michtam of David, to teach; when he strove with* ARAM-NAHARAIM, *and with* ARAM-ZOBAH, *when* JOAB *returned and smote of* EDOM, *in the valley of* SALT, *twelve thousand.*

This Psalm was penned by David, during his wars with the Syrians and Edomites; 2 Sam. viii. Here (1) He bewails the tokens of God's displeasure with Israel, in the breaking and disjointing of the nation, under Saul and Ishbosheth ver. 1—3. (2) In thankful contemplation of the late revival he had given to their affairs by his own accession to the throne, and victories over the Philistines, Moabites, &c. He beseeches God to grant them victory over, and rest from all their other enemies; ver. 4, 5. (3) In the confident expectation of God's fulfilment of his promises, and along with importunate supplication he expresseth his triumphant hopes, that God would quickly subdue every enemy, the fortified cities of Edom not excepted; ver. 6—12.

In all my distressed cases, let me rejoice in the BANNER the ENSIGN given and displayed to the nations, and in the faith of God's promise let me firmly expect victory over every spiritual foe, and rejoice in hope of the glory of God, the full enjoyment of the Canaan that is above.

O LORD, thou hast rejected us,
and scatter'd us abroad;
Thou justly hast displeased been;
return to us, O God.

2 The earth to tremble thou hast made;
therein didst breaches make:
Do thou thereof the breaches heal,
because the land doth shake.

3 Unto thy people thou hard things
hast shew'd, and on them sent;
And thou hast caused us to drink
wine of astonishment.

4 And yet a banner thou hast giv'n
to them who thee do fear;
That it by them because of truth,
displayed may appear.

5 That thy beloved people may
deliver'd be from thrall;
Save with the pow'r of thy right hand,
and hear me when I call.

6 God in his holiness hath spoke;
herein I will take pleasure:
Shechem I will divide, and forth
will Succoth's valley measure.

7 Gilead I claim as mine by right;
Manasseh mine shall be:
Ephra'm is of mine head the strength;
Judah gives laws for me.

8 Moab's my washing-pot, my shoe
I'll over Edom throw:
And over Palestina's land
I will in triumph go.

9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?

10 O God, which hadest us cast off,
this thing wilt thou not do?

Ev'n thou, O God, which didest not
forth with our armies go.

11 Help us from trouble; for the help
is vain which man supplies.
12 Through God we'll do great acts; he shall
tread down our enemies.

PSALM LXI.

To the chief Musician, upon NEGINOTH. *A Psalm of* DAVID.

Here (1) David, in commemorating what the Lord had formerly done to him, and in the faith of what he had promised, cries to God for comfort and protection, amidst great troubles; ver. 1—4. (2) In the view of what God had and would for ever do for him, he supplicates necessary mercies, and resolves on everlasting praise and thanksgiving to God as his bound duty; ver. 5—8.

So may all providences, distressful or smiling, lead my soul to a thankful panting for God, as my ALL and in ALL.

O God give ear unto my cry;
unto my pray'r attend:
2 From th' utmost corner of the land
my cry to thee I'll send,
What time my heart is overwhelm'd,
and in perplexity:
Do thou me lead unto the rock
that higher is than I.

3 For thou hast for my refuge been
a shelter by thy pow'r;
And, for defence against my foes,
thou hast been a strong tow'r.
4 Within thy tabernacle I
for ever will abide:

And under covert of thy wings,
with confidence me hide.

5 For thou the vows that I did make,
O Lord my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear.

6 A life prolong'd for many days
thou to the king shalt give;
Like many generations be
the years which he shall live.

7 He in God's presence his abode
for evermore shall have:
O do thou truth and mercy both
prepare, that may him save.

8 And so will I perpetually
sing praise unto thy name;
That, having made my vows, I may
each day perform the same.

PSALM LXII.

To the chief Musician, to Jeduthan. A Psalm of DAVID.

In this Psalm, (1) David solemnly avows his manifold relations to God; his composed dependence on, fixed trust in, and quiet waiting for God; and his hopes of the ruin of his enemies; ver. 1—7. (2) He earnestly encourageth others to trust in, and call on God, who is infinite in power, mercy, and justice; and to beware of trusting in men, or in outward riches or honours, which are deceitful, and unsubstantial; ver. 8—12.

While I sing, go thou, my soul, and do likewise. Be weaned from all dependence on creatures; but cleave to, and depend on this all-sufficient JEHOVAH, as answerable to all thy needs, all thy desires, all thy enjoying powers, for time and for eternity. Then, O how fixed in safety! and how filled with the consolations of Christ!

MY soul with expectation
depends on God indeed:
My strength and my salvation doth
from him alone proceed.
2 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
much mov'd I shall not be.
3 How long will ye against a man
plot mischief? ye shall all
Be slain; ye as a tott'ring fence
shall be, and bowing wall.
4 They only plot to cast him down
from his excellency;
They joy in lies; with mouth they bless,
but they curse inwardly.
5 My soul, wait thou with patience
upon thy God alone:
On him dependeth all my hope
and expectation.
6 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
I shall not moved be.
7 In God my glory placed is,
and my salvation sure:
In God the rock is of my strength,
my refuge most secure.
8 Ye people place your confidence
in him continually;
Before him pour ye out your heart:
God is our refuge high.
9 Surely mean men are vanity,
and great men are a lie:

In balance laid, they wholly are
more light than vanity.
10 Trust ye not in oppression;
in robb'ry be not vain:
On wealth set not your hearts, when as
increased is your gain.
11 God hath it spoken once to me,
yea this I heard again,
That power to almighty God
alone doth appertain.
12 Yea, mercy also unto thee
belongs, O Lord, alone:
For thou, according to his work,
rewardest ev'ry one.

PSALM LXIII.

A Psalm of DAVID, *when he was in the wilderness of* JUDAH.

This Psalm was penned by David, while he hid himself from the fury of Saul, in the wilderness of Judah; 1 Sam. xxii. 5,—or xxiii. 14, 24, 25—or xxiv. 1—Or when he fled from Absalom, 2 Sam. xv. xvi. We have, (1) His strong faith working in ardent desires after the most familiar fellowship with God in public ordinances; ver. 1, 2. (2) His superlative estimation of God, issuing in hearty resolutions to be for ever employed in his praise; ver. 3, 4. (3) His heart-ravishing satisfaction in God, amidst secret and fixed meditation on his excellencies and love; ver. 5, 6. (4) His joyful dependence on God, as his Saviour and portion; ver. 7, 8. (5) His holy triumph in God, as his preserver, and the destroyer of his enemies; ver. 9—11.

While I sing these high praises of God, let my soul be strong in the faith, giving glory to God; embracing the promise of himself, and calling all the fulness of the Godhead my own. Let me be all in raptures of divine love, and holy delight; let no guile, no corruption, no carnal care, enervate or damp my inward powers.

let all be opened, be wide stretched, to grasp my infinite ALL, the great I AM.

LORD, thee my God, I'll early seek;
my soul doth thirst for thee:
My flesh longs in a dry parch'd land,
wherein no waters be:
2 That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore,
within thy holy place.
3 Since better is thy love than life,
my lips thee praise shall give.
4 I in thy name will lift my hands,
and bless thee while I live.
5 Ev'n as with marrow and with fat,
my soul shall filled be;
Then shall my mouth with joyful lips
sing praises unto thee.
6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.
7 In shadow of thy wings I'll joy;
for thou mine help hast been.
8 My soul thee follows hard; and me
thy right hand doth sustain.
9 Who seek my soul to spill, shall sink
down to earth's lowest room.
10 They by the sword shall be cut off,
and foxes prey become.
11 Yet shall the king in God rejoice,
and each one glory shall
That swear by him: but stopt shall be
the mouth of liars all.

PSALM LXIV.

To the chief Musician. A Psalm of DAVID.

This Psalm contains, (1) David's earnest supplications for preservation from his enemies, who were so spiteful in their calumnious reproaches; so close and subtile in their malicious plots; and so industrious and active, in executing their cruel projects; ver. 1—6. (2) His predictions, that God, by just vengeance, would quickly render these enemies a terror to themselves and others, and an occasion of holy joy and confidence to the saints; ver. 7—10.

While I sing, let me commit my spiritual enemies into the hand of God, who is able to destroy them, and will quickly, to my everlasting comfort, tread them all under my feet.

WHEN I to thee my prayer make,
Lord to my voice give ear;
My life save from the enemy,
of whom I stand in fear.

2 Me from their secret council hide
who do live wickedly;
From insurrection of those men
that work iniquity.

3 Who do their tongues with malice whet,
and make them cut like swords;
In whose bent bows are arrows set,
ev'n sharp and bitter words.

4 That they may at the perfect man
in secret aim their shot:
Yea suddenly they dare at him
to shoot, and fear it not.

5 In ill encourage they themselves:
and their snares close do lay;
Together conference they have;
who shall them see they say,

6 They have search'd out iniquities,
a perfect search they keep:
Of each of them the inward thought,
and very heart is deep.

7 God shall an arrow shoot at them,
and wound them suddenly.
8 So their own tongue shall them confound;
all who them see shall fly.
9 And on all men a fear shall fall,
God's works they shall declare;
For they shall wisely notice take
what these his doing are.

10 In God the righteous shall rejoice,
and trust upon his might;
Yea, they shall greatly glory all,
in heart that are upright.

PSALM LXV.

To the chief Musician. A Psalm or song of DAVID.

Here we are directed to praise God, (1) For his kindness manifested in his kingdom of grace—in hearing prayers; in pardoning iniquities; in satisfying the souls of his people with his blessings; and in protecting and supporting them in every exigence; ver. 1—5. (2) For his kindness in the kingdom of providence—in fixing the mountains; in calming the seas; in preserving the regular succession of day and night; and in rendering the fields fruitful, and the flocks numerous and happy; ver. 6—13.

While I sing, let praise wait, in my soul, for the Lord; and let me pour out my heart before him. Under a deep sense of guilt and pollution, let me believe his unbounded forgiveness, and sanctifying influence. Let me come even to his seat, and enjoy ravishing fellowship with him. Let all my confidence be fixed on him; and, even in the blessings of providence, let me discern the exceeding riches of his grace.

PRAISE waits for thee in Zion, Lord:
to thee vows paid shall be.
2 O thou that hearer art of pray'r,
all flesh shall come to thee.
3 Iniquities, I must confess,
prevail against me do:
But as for our transgressions,
them purge away shalt thou.
4 Blest is the man whom thou dost choose,
and mak'st approach to thee;
That he within thy courts, O Lord,
may still a dweller be:
We surely shall be satisfy'd
with thy abundant grace;
And with the goodness of thy house,
ev'n of thy holy place.

5 O God of our salvation,
thou, in thy righteousness,
By fearful works unto our pray'rs
thine answer dost express:
Therefore the ends of all the earth,
and those afar that be
Upon the sea, their confidence,
O Lord will place in thee.

6 Who, being girt with pow'r, sets fast,
by his great strength, the hills.
7 Who noise of seas, noise of their waves,
and people's tumult, stills.
8 Those in the utmost parts that dwell
are at thy signs afraid:
Th' out-goings of the morn and ev'n
by thee are joyful made.
9 The earth thou visit'st, wat'ring it;
thou mak'st it rich to grow

With God's full flood; thou corn prepar'st,
when thou provid'st it so.
10 Her ridg's thou wat'rest plenteously,
her furrows settlest:
With show'rs thou dost her mollify,
her spring by thee is blest.

11 So thou the year most lib'rally
dost with thy goodness crown
And all thy paths abundantly
on us drop fatness down.
12 They drop upon the pastures wide,
that do in desarts lie:
The little hills on ev'ry side
rejoice right pleasantly.

13 With flocks the pastures clothed be,
the vales with corn are clad;
And now they shout and sing to thee,
for thou hast made them glad.

PSALM LXVI.

To the chief Musician. A Psalm or Song.

In this Psalm of thanksgiving, in which the fate of Israel is to be considered as typical of that of the gospel-church and people of God, we have, (1) David, as the messenger of God, calling all the nations of mankind to praise God for the manifestation of his sovereign dominion in his works, so wonderful in themselves, terrible to his enemies, comfortable to his people, and commanding and awful to all men; ver. 1—7. And for trying his people with afflictions, for supporting under them, protecting amidst them, and delivering from them at last; ver. 8—12. (2) David, as the servant of God, exemplifying his own exhortations in honouring God, by costly oblations, and by thankful declarations of what God had done for his soul, particularly in answer to his prayers; ver. 13—20.

ALL lands to God, in joyful sounds,
aloft your voices raise.
2 Sing forth the honour of his name,
and glorious make his praise.
3 Say unto God, how terrible
in all thy works art thou?
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.
4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs: they shall sing cheerfully
unto thy holy name.
5 Come, and the works that God hath wrought
with admiration see:
In's working to the sons of men,
most terrible is he.
6 Into dry land the sea he turn'd,
and they a passage had;
Ev'n marching through the flood on foot,
there we in him were glad.
7 He ruleth ever by his pow'r,
his eyes the nations see:
O let not the rebellious ones
lift up themselves on high.
8 Ye people, bless our God: aloud
the voice speak of his praise:
9 Our soul in life who safe preserves,
our foot from sliding stays.
10 For thou didst prove and try us, Lord,
as men do silver try:
11 Brought'st us into the net, and mad'st
bands on our loins to lie.
12 Thou hast caus'd men ride o'er our heads;
and though that we did pass

Through fire and water, yet thou brought'st
us to a wealthy place.
13 I'll bring burnt off'rings to thy house,
to thee my vows I'll pay,
14 Which my lips utter'd, my mouth spake,
when trouble on me lay.
15 Burnt-sacrifices of fat rams,
with incense, I will bring;
Of bullocks and of goats I will
present an offering.
16 All that fear God, come here, I'll tell
what he did for my soul.
17 I with my mouth unto him cry'd,
my tongue did him extol.
18 If in my heart I sin regard,
the Lord me will not hear;
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be:
Who turned not my pray'r from him,
nor yet his grace from me.

PSALM LXVII.

To the chief Musician, on NEGINOTH. *A Psalm or Song.*

Here we have, (1) David's prayer for the church of Israel, ver. 1. (2) His supplication for the comforting, and praise producing spread of the gospel among the Gentiles; ver. 2—5. (3) His believing prospect of the divine blessings, and true piety, which should attend the same; ver. 6, 7.

While I sing, let me request the salvation of Israel. Let me supplicate the gathering of the nations to SHILOH. Let me praise the Lord, that already this great work is begun; and that the Lord, who is mighty, shall finish it in his time.

LORD, bless and pity us,
shine on us with thy face:
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord,
Let people all thee praise.
4 O let the nations be glad,
in songs their voices raise.
Thou'lt justly people judge,
on earth rule nations all.
5 Let people praise thee, Lord, let them
praise thee, both great and small.
6 The earth her fruit shall yield,
our God shall blessing send.
7 God shall us bless, men shall him fear,
unto earth's utmost end.

SECOND VERSION.

LORD, unto us be merciful,
do thou us also bless:
And graciously cause shine on us
the brightness of thy face.
2 That so thy way upon the earth,
to all men may be known;
Also among the nations all
thy saving health be shown,
3 O let the people praise thee, Lord,
let people all thee praise.
4 O let the nations be glad,
and sing for joy always:
For rightly thou shalt people judge,
and nations rule on earth.
5 Let people praise thee, Lord, let all
the folk praise thee with mirth.

6 Then shall the earth yield her increase,
God, our God, bless us shall.
7 God shall us bless, and of the earth
the ends shall fear him all.

PSALM LXVIII.

To the chief Musician. A Psalm or Song of DAVID.

Perhaps this Psalm was composed on the same occasion as the 24th and 47th, when David brought up the ark of God to that tabernacle, which he had pitched for it in Zion; 2 Sam. vi. We have in it, (1) Fervent supplications that God would scatter and defeat the projects of his enemies; ver. 1, 2. (2) High praises to him for his infinite greatness and grace; his righteous relieving of the afflicted and oppressed; his directing of Israel in the Arabian desert; his manifesting of his glory at Sinai; his comfortable providing for his people in the wilderness, and in Canaan, ver. 3—10. And for the easy conquest of their Canaanitish enemies; his fixing his temple on mount Zion; for the ascension of Christ to glory, to receive gifts for men; and for the spread of the gospel among Jews and Gentiles, by means of the apostles; while the obstinate Jews are severely punished; ver. 11—32. and, in fine, for his superior dominion; his awful majesty; his mighty power; for the glory of his sanctuary, and the grace he bestows upon his people; ver. 33—35.

While I sing, let me behold, let me admire, what God is, and hath done for, and to my soul, and to the church of God, of which I am a member. Let me behold what God hath done, in instances unnumbered, in prosecution of the covenant he made with his eternal Son,

LET GOD arise, and scattered
let all his en'mies be:
And let all those that do him hate
before his presence flee.
2 As smoke is driv'n, so drive thou them;
as fire melts wax away,

Before God's face let wicked men
so perish and decay.
3 But let the righteous be glad,
let them before God's sight
Be very joyful; yea, let them
rejoice with all their might.
4 To God sing, to his name sing praise:
extol him with your voice,
That rides on heav'n by his name JAH,
before his face rejoice.

5 Because the Lord a father is
unto the fatherless;
God is the widow's judge within
his place of holiness.
6 God doth the solitary set
in fam'lies: and from bands
The chain'd doth free; but rebels do
inhabit parched lands.

7 O God, what time thou didst go forth
before thy people's face;
And when through the great wilderness
thy glorious marching was;
8 Then at God's presence shook the earth,
then drops from heaven fell;
This Sinai shook before the Lord,
the God of Israel.

9 O God, thou to thine heritage
didst send a plenteous rain;
Whereby thou, when it weary was,
didst it refresh again.
10 Thy congregation then did make
their habitation there:
Of thine own goodness for the poor,
O God, thou didst prepare.

11 The Lord himself did give the word,
the word abroad did spread;
Great was the company of them
the same who published.
12 Kings of great armies foiled were,
and forc'd to flee away;
And women, who remain'd at home,
did distribute the prey.
13 Though ye have lain among the pots,
like doves ye shall appear,
Whose wings with silver, and with gold
whose feathers cover'd are.
14 When there the Almighty scatter'd kings,
like Salmon's snow 'twas white.
15 God's hill is like to Bashan hill,
like Bashan hill for height.
16 Why do ye leap, ye mountains high?
this is the hill where God
Desires to dwell; yea, God in it
for aye will make abode.
17 God's chariots twenty thousand are,
thousands of angels strong;
In's holy place God is, as in
mount Sinai, them among.
18 Thou hast, O Lord, most glorious
ascended up on high;
And, in triumph victorious, led
captive captivity:
Thou hast received gifts for men,
for such as did rebel;
Yea, ev'n for them that God the Lord
in midst of them might dwell.
19 Blest be the Lord, who is to us
of our salvation God,

Who daily with his benefits
us plenteously doth load.
20 He of salvation is the God,
who is our God most strong;
And unto God the Lord from death
the issues do belong.
21 But surely God shall wound the head
of those that are his foes;
The hairy scalp of him that still
on in his trespass goes.
22 God said, my people I will bring
again from Bashan hill;
Yea, from the sea's devouring depths
them bring again I will;
23 That in the blood of enemies
thy foot imbru'd may be;
And of thy dogs dipt in the same
the tongues thou mayest see.
24 Thy goings they have seen, O God,
the steps of majesty,
Of my God, and my mighty King,
within the sanctuary.
25 Before went singers, players next
on instruments took way;
And them among the damsels were
that did on timbrels play.
26 Within the congregations
bless God with one accord;
From Isr'el's fountain do ye bless
and praise the mighty Lord.
27 With their prince little Benjamin,
princes and counsel there
Of Judah were, there Zebulon's
and Napht'li's princes were.

28 Thy God commands thy strength: make
what thou wrought'st for us, Lord. [strong
29 For thy house at Jerusalem,
kings shall thee gifts afford.

30 The spearmen's host, the multitude
of bulls, which fiercely look,
Those calves which people hath forth sent,
O Lord our God, rebuke,
Till ev'ry one submit himself,
and silver pieces bring:
The people that delight in war
disperse, O God and King.

31 Those that be princes great, shall then
come out of Egypt lands,
And Ethiopia to God
shall soon stretch out her hands.
32 O all ye kingdoms of the earth,
sing praises to this King,
For he is Lord that ruleth all,
unto him praises sing.

33 To him that rides on heav'ns of heav'ns,
which he of old did found;
Lo, he sends forth his voice, a voice
in might that doth abound.
34 Strength unto God do ye ascribe;
for his excellency
Is over Israel, his strength
is in the clouds most high.

35 Thou'rt from thy temple dreadful, Lord,
Isr'el's own God is he,
Who gives his people strength and pow'r;
O let God blessed be.

PSALM LXIX.

To the chief Musician upon SHOSHANNIM. *A Psalm of* DAVID.

This Psalm is much like the 22nd, representing at once the troubles of David and of David's Lord, and the glories which followed. We have in it, (1) Bitter complaints of long and sore troubles; of the malice and multitude of enemies; of the unkindness of friends; of general contempt; and these mingled with candid acknowledgments of guilt, and with supplications for God's gracious audience and merciful deliverance; ver. 1—13. (2) Pleas insisted on, in these supplications, viz. the mercy and truth of God; the Psalmist's own great distress; the insolence and cruelty of his enemies; and the unkindness of his friends; ver. 14—21. (3) Predictions of the ruin of David's, and especially of Christ's Jewish enemies; importing that their sacrifices and their common food should be cursed to them; that they should be plagued with judicial blindness and wrathful disquiet; that they should be rendered public monuments of the vengeance of God, having their church and state quite unhinged and their land desolated; and, in fine, that their ruin should be increasing, and their recovery almost impossible; ver. 22—28. (4) Under a deep sense of his poverty and distress, David and his divine Son celebrate the high praises of God, and call others to praise him for the deliverances of Israel; but chiefly for the erection of the gospel church, and for the certain, though still future recalling of the Jews into the same; ver. 29—36.

While I sing, let me behold my Redeemer, charged in law with my sins, and bearing the punishment thereof. Let me learn, with patience to run the race of holy obedience and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments, against his ancient people, for rejecting and murdering his Son, let me not be high minded, but fear. Let me behold the grace of our Lord Jesus, who, tho' he was rich, yet for our sakes he became poor; that we through his poverty might be made rich. And

let me be a living and lively member of that church which is founded in his blood, and blessed in him, with all spiritual blessings.

SAVE me, O God, because the floods
do so environ me,
That ev'n unto my very soul
come in the waters be.
2 I downward in deep mire do sink,
where standing there is none:
I am into deep waters come,
where floods have o'er me gone.

3 I weary with my crying am,
my throat is also dry'd;
Mine eyes do fail, while for my God
I waiting do abide.
4 Those men that do without a cause
bear hatred unto me,
Than are my hairs upon my head
in number more they be:

They that would me destroy, and are
mine en'mies wrongfully,
Are mighty: so what I took not
to render forc'd was I.
5 Lord, thou my folly know'st, my sins
not cover'd are from thee.
6 Let none that wait on thee be 'sham'd,
Lord God of hosts, for me.

O Lord, the God of Israel,
let none who search do make,
And seek thee, be at any time
confounded for my sake.
7 For I have borne reproach for thee,
my face is hid with shame.

8 To brethren strange, to mother's sons
an alien I became.
9 Because the zeal did eat me up
which to thine house I bear;
And the reproaches cast at thee
upon me fallen are.
10 My tears and fasts, t' afflict my soul,
were turned to my shame.
11 When sackcloth I did wear, to them
a proverb I became.
12 The men that in the gate do sit
against me evil spake;
They also that vile drunkards were
of me their song did make.
13 But, in an acceptable time,
my pray'r, Lord, is to thee;
In truth of thy salvation, Lord,
and mercy great, hear me.
14 Deliver me out of the mire,
from sinking do me keep;
Free me from those that do me hate,
and from the waters deep.
15 Let not the flood on me prevail,
whose water overflows;
Nor deep me swallow, nor the pit
her mouth upon me close.
16 Hear me, O Lord, because thy love
and kindness is most good:
Turn unto me, according to
thy mercies' multitude.
17 Nor from thy servant hide thy face;
I'm troubled, soon attend.
18 Draw near my soul, and it redeem;
me from my foes defend.

19 To thee is my reproach well known,
my shame and my disgrace:
Those that mine adversaries be
are all before thy face.
20 Reproach hath broke my heart, I'm full
of grief; I look'd for one
To pity me, but none I found;
comforters found I none.

21 They also bitter gall did give
unto me for my meat;
They gave me vinegar to drink,
when as my thirst was great.
22 Before them let their table prove
a snare; and do thou make
Their welfare and prosperity
a trap themselves to take.

23 Let thou their eyes so darken'd be,
that sight may them forsake:
And let their loins be made by thee
continually to shake.
24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord,
fast hold take them upon.

25 All waste and desolate let be
their habitation;
And in their tabernacles all
inhabitants be none.
26 Because him they do persecute,
whom thou didst smite before;
They talk unto the grief of those
whom thou hast wounded sore.

27 Add thou iniquity unto
their former wickedness:

And do not let them come at all
into thy righteousness.
28 Out of the book of life let them
be raz'd and blotted quite;
Among the just and righteous
let not their names be writ.
29 But now become exceeding poor
and sorrowful am I:
By thy salvation, O my God,
let me be set on high.
30 The name of God I with a song
most cheerfully will praise;
And I, in giving thanks to him,
his name shall highly raise.
31 This to the Lord a sacrifice
more gracious shall prove,
Than bullock, ox, or any beast
that hath both horn and hoof.
32 When this the humble men shall see,
it joy to them shall give:
O all ye that do seek the Lord,
your hearts shall ever live.
33 For God the poor hears, and will not
his prisoners contemn.
34 Let heav'n, and earth, and seas him praise,
and all that move in them.
35 For God will Judah's cities build,
and he will Zion save;
That they may dwell therein, and it
in sure possession have.
36 And they that are his servants' seed
inherit shall the same;
So shall they have their dwelling there
that love his blessed name.

PSALM LXX.

To the chief musician. A Psalm of DAVID, *to bring to remembrance.*

This Psalm is much the same as the five last verses of the 40th. In it David prays, (1) For divine help to himself; ver. 1, 5. (2) For shame and confusion to his enemies; ver. 2, 3. (3) For joy and comfort to his friends; ver. 4.

While I sing, let me apply it to my own troubled circumstances, and so in a believing manner, bring them and the sinful causes thereof, to my remembrance.

LORD, haste me to deliver;
with speed, Lord, succour me.
2 Let them that for my soul do seek,
sham'd and confounded be;
Turn'd back be they and sham'd,
that in my hurt delight.
3 Turn'd back be they, ha, ha, that say,
their shaming to requite.

4 In thee let all be glad,
and joy that seek for thee;
Let them who thy salvation love,
say still, God praised be.
5 I poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art,
O Lord, make no delay.

SECOND VERSION.

MAKE haste, O God, me to preserve:
with speed Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be;

Let them be turned back and sham'd,
that in my hurt delight.
3 Turn'd back be they, ha, ha, that say,
their shaming to requite.

4 O Lord, in thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 But I both poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art,
O Lord, make no delay.

PSALM LXXI.

This Psalm was probably penned on the occasion of Absalom's rebellion, as Psalm 3d, 42d, 43d, or of Sheba's conspiracy; 2 Sam. xx. And contains, (1) David's firm confidence in God, encouraged by manifold experiences of his gracious kindness; ver. 1, 3, 5, 6, 7. (2) His fervent prayers that he might never be ashamed, but might be delivered; might find rest in God; might have constant matter of new praises and thanksgiving afforded him; might not be forsaken of God in his old age; and might have his numerous, powerful, and crafty enemies, confounded with shame and perplexity; ver. 1—13, 18. (3) His confident and joyful expectations of God's further kindness, particularly that God would never forsake, but revive him; that he would increase his honour and comfort, and put his enemies to shame—Along herewith, he resolves with admiring rapture, to extol God's righteousness and salvation, and his new-covenant relation to himself, and to Israel; ver. 14—24.

While I sing, let me be affected with my troubles. Let me never stagger at the promise through unbelief, but be strong in the faith, giving glory to God.

O LORD, my hope and confidence
is plac'd in thee alone:

Then let thy servant never be
put to confusion.
2 And let me, in thy righteousnesss,
from thee deliv'rance have;
Cause me escape, incline thine ear
unto me, and me save.
3 Be thou my dwelling-rock, to which
I ever may resort:
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
4 Free me, my God, from wicked hands,
hands cruel and unjust.
5 For thou, O Lord God, art my hope,
and from my youth, my trust.
6 Thou from the womb didst hold me up;
thou art the same that me
Out of my mother's bowels took;
I ever will praise thee.
7 To many I a wonder am;
but thou'rt my refuge strong.
8 Fill'd let my mouth be with thy praise
and honour all day long.
9 O do not cast me off, when as
old age doth overtake me;
And when my strength decayed is,
then do not thou forsake me.
10 For those that are mine enemies,
against me speak with hate:
And they together counsel take,
that for my soul lay wait.
11 They said, God leaves him: him pursue
and take: none will him save.
12 Be thou not far from me, my God:
thy speedy help I crave.

13 Confound, consume them, that unto
my soul are enemies:
Cloth'd be they with reproach and shame
that do my hurt devise.

14 But I with expectation
will hope continually;
And yet with praises more and more
I will thee magnify.

15 Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.

16 And I will constantly go on
in strength of God the Lord:
And thine own righteousness, ev'n thine
alone, I will record.

17 For, ev'n from my youth, O God,
by thee I have been taught:
And hitherto I have declar'd
the wonders thou hast wrought.

18 And now, Lord, leave me not, when I
old and grey-headed grow:
Till to this age, thy strength and pow'r,
to all to come, I show.

19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee?

20 Thou Lord, who great adversities,
and sore to me didst show,
Shalt quicken, and bring me again
from depths of earth below.

21 My greatnes and my pow'r thou wilt
increase and far extend:

On ev'ry side, against all grief
thou wilt me comfort send.

22 Thee, ev'n thy truth, I'll also praise,
my God, with psaltery:
Thou holy one of Israel,
with harp I'll sing to thee.

23 My lips shall much rejoice in thee,
when I thy praises sound:
My soul, which thou redeemed hast,
in joy shall much abound.

24 My tongue thy justice shall proclaim,
continuing all day long:
For they confounded are, and sham'd,
that seek to do me wrong.

PSALM LXXII.

A Psalm for Solomon.

This Psalm was composed by David, about the time of Solomon's instalment in the throne of Israel; 1 Kings i. and ii. With respect to him, here is, (1) Fervent prayer for proper qualifications to furnish him for government; ver. 1. (2) Predictions of the peace, glory, extent, wealth, duration and happiness, of his government; ver. 2—17. (3) Praise to the God of Israel for his mercies to his people; ver. 18, 19. But as our Redeemer is principally intended, we have concerning him, (1) His being furnished with the Holy Ghost above measure, to qualify him for his work; ver. 1. (2) The glories of his government; how righteous, how prudent, how orderly, how condescending and merciful, how destructive to oppressors, how efficaciously productive to real religion, and how comfortable to his faithful subjects his administrations are! ver. 2—9. How extensive his church among all ranks and nations; how tender his care of the meanest of his subjects, how much he is revered and adored by them; how astonishing their increase, by means of his gospel truth preached; and how permanent

and useful his government! ver. 10—17. (3) A solemn ascription of all the praise of these wonderful works to God alone, with an earnest request and believing expectation, that his glory shall fill the whole earth; ver. 18, 19.

While I sing these lofty notes of the dying Psalmist, let me admire, let me adore, let me sing praises to Jesus my King. Let me rejoice in his highness, in his extensive usefulness to men.

O LORD, thy judgments give the king,
his son thy righteousness.
2 With right he shall thy people judge,
thy poor with uprightness.
3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do, by righteousness.
4 The people's poor ones he shall judge,
the needy's children save:
And those shall he in pieces break,
who them oppressed have.
5 They shall thee fear, while sun and moon
do last through ages all.
6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.
7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.
8 His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.
9 They in the wilderness that dwell
bow down before him must:

And they that are his enemies
shall lick the very dust.
10 The kings of Tarshish, and the isles
to him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.
11 Yea, all the mighty kings on earth
before him down shall fall:
And all the nations of the world
do service to him shall.
12 For he the needy shall preserve,
when he to him doth call;
The poor also, and him that hath
no help of man at all.
13 The poor man, and the indigent,
in mercy he shall spare;
He shall preserve alive the souls
of those that needy are.
14 Both from deceit and violence,
their soul he shall set free;
And in his sight right precious
and dear their blood shall be.
15 Yea he shall live, and giv'n to him
shall be of Sheba's gold;
For him still shall they pray, and he
shall daily be extoll'd.
16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake, like trees,
on Lebanon that be.
The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.

17 His name forever shall endure ;
last like the sun it shall :
Men shall be bless'd in him, and bless'd
all nations shall him call.

18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.

19 And blessed be his glorious name,
to all eternity ;
The whole earth let his glory fill :
Amen, so let it be.

The Prayers of David the son of Jesse are ended.

PSALM LXXIII.

A Psalm of ASAPH.

This Psalm and the ten following are called Psalms of Asaph ; but whether because he composed most of them, or because he led the music in singing them, is not altogether certain. Here we have, (1) the great foundation of all religion, viz. the goodness of God to his people, strongly asserted ; ver. 1. (2) The Psalmist's faith fearfully shaken by the consideration of the freedom, prosperity, plenty, and peaceful like death of the wicked ; which rendered them proud, oppressive, insolent, atheistical, and profane ; while himself was in a manner consigned to nothing but trouble ; ver. 2—13. (3) The temptation, when it had reduced him to the brink of atheism, is broken, by a discovery of the connected purposes and providences of God, in his word and ordinances ; ver. 14—20. (4) His improvement of his fall and recovery, to promote a deep sense of his own meanness, ignorance and folly ; a complete dependence on God as his guide ; a cleaving to him as his portion, infinitely preferable to every thing else ; without whom one is necessarily miserable, and in the enjoyment of whom he is

assured of happiness, and excited to praise and thanksgiving; ver. 21—28.

While I sing, let me remember my own wickedness and folly; let me receive instruction in duty. Let me cleave to God as my portion, and resolve to draw my light and comfort from the oracles of his mouth, and ordinances of his grace.

YET God is good to Israel,
to each pure hearted one.
2 But as for me, my steps near slipt,
my feet were almost gone.
3 For I envious was, and grudg'd
the foolish folk to see,
When I perceiv'd the wicked sort
enjoy prosperity.

4 For still their strength continueth firm;
their death of bands is free;
5 They are not toil'd as other men,
nor plagu'd as others be.
6 Therefore their pride, like to a chain,
them compasseth about:
And, as a garment, violence
doth cover them throughout.

7 Their eyes stand out with fat; they have
more than their hearts could wish.
8 They are corrupt; their talk of wrong
both lewd and lofty is.
9 They set their mouth against the heav'ns
in their blasphemous talk;
And their reproaching tongue throughout
the earth at large doth walk.

10 His people oftentimes for this
look back, and turn about;

Sith waters of so full a cup
to these are poured out.
11 And thus they say, how can it be
that God these things doth know?
Or, can there in the Highest be
knowledge of things below?
12 Behold, these are the wicked ones,
yet prosper at their will
In wordly things; they do increase
in wealth and riches still.
13 I verily have done in vain
my heart to purify;
To no effect in innocence
washed my hands have I.
14 For daily, and all day throughout,
great plagues I suffer'd have;
Yea, ev'ry morning I of new
did chastisement receive.
15 If in this manner foolishly
to speak I would intend,
Thy children's generation,
behold, I should offend.
16 When I this thought to know, it was
too hard a thing for me;
17 Till to God's sanctuary I went,
then I their end did see.
18 Assuredly thou didst them set,
a slippery place upon;
Them suddenly thou castedst down
into destruction.
19 How in a moment suddenly
to ruin brought are they!
With fearful terrors utterly
they are consum'd away.

20 Ev'n like unto a dream, when one
from sleeping doth arise;
So thou, O Lord, when thou awak'st
their image shalt despise.

21 Thus grieved was my heart in me,
and me my reins opprest;
22 So rude was I and ignorant,
and in thy sight a beast.
23 Nevertheless continually,
O Lord, I am with thee:
Thou dost me hold by my right hand,
and still upholdest me.

24 Thou with thy council, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
25 Whom have I in the heavens high,
but thee, O Lord, alone?
And in the earth, whom I desire
besides thee, there is none.

26 My flesh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the strength,
and portion for ever.
27 For lo, they that are far from thee,
for ever perish shall;
Them that a whoring from thee go,
thou hast destroyed all.

28 But surely it is good for me,
that I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM LXXIV.

Maschil of Asaph.

This Psalm relates to the destruction of the city and temple of Jerusalem by the Chaldeans, or to some similar disaster. In it we have, (1) the church's bitter complaints of God's displeasure; of the outrage of their enemies; and of the apparent hopelessness of their case; ver. 1—11. (2) Strong and heart-encouraging pleadings, with God, upon the account of his relation to them, and of the great things he had done for them, and that he was at once their God and the God of nature; that therefore he would remember to execute just vengeance upon his sworn enemies, and grant help and relief to his covenant people; ver. 12—23.

While I sing this, let me admire the sovereignty and holiness of God, in so severely correcting his own people. And let the broken the deserted condition of the church, in this land, deeply affect my heart, and excite my earnest prayers for her restoration.

O GOD, why hast thou cast us off?
is it for evermore?
Against thy pasture-sheep why doth
thine anger smoke so sore?
2 O call to thy rememberance
thy congregation,
Which thou hast purchased of old:
still think the same upon:

The rod of thine inheritance,
which thou redeemed hast;
This Zion hill, wherein thou had'st
thy dwelling in times past.
3 To these long desolations
thy feet lift, do not tarry:
For all the ills thy foes have done
within thy sanctuary.

21 O Let not those that be oppress'd,
return again with shame:
Let those that poor and needy are
give praise unto thy name:

22 Do thou, O God, arise and plead
the cause that is thine own;
Remember how thou art reproach'd
still by the foolish one.

23 Do not forget the voice of those
that are thine enemies:
Of those the tumult ever grows
that do against thee rise.

PSALM LXXV.

To the chief Musician, Al-taschith. A Psalm or song of Asaph.

Here, (1) David returns thanks to God for advancing him to the throne of Israel, and resolves to act for the public welfare; ver. 1—3, 9, 10. (2) He rebukes the insolence of such as opposed his advancement, which sprung from the sovereign disposal of God, the judge of the world, and denounceth their destruction; ver. 4—8.

While I sing, let me think of Jesus, whom God hath crowned with glory and honour, and of the infinite danger of opposing his government. And if he exalt me to the spiritual honours of his kingdom, let it be my care to glorify him, and to profit his people.

TO thee, O God, do we give thanks,
we do give thanks to thee:
Because thy wondrous works declare
thy great name near to be.

2 I purpose, when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.

3 Dissolved is the land, with all
that in the same do dwell;
But I the pillars thereof do
bear up and 'stablish well.
4 I to the foolish people said,
do not deal foolishly;
And unto those that wicked are,
lift not your horn on high.

5 Lift not your horn on high, nor speak
6 With stubborn neck. But know,
That not from east, nor west, nor south,
promotion doth flow.
7 But God is judge: he puts down one,
and sets another up.
8 For in the hand of God most high
of red wine is a cup:

'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof;
yea, and they drink them shall.
9 But I for ever will declare,
I Jacob's God will praise.
10 All horns of lewd men I'll cut off;
but just men's horns will raise.

PSALM LXXVI.

To the chief Musician, on NEGINOTH. *A Psalm or Song of* ASAPH

This Psalm is like to the 48th, and was penned on occasion of some remarkable victory; but whether in the days of David, Asa, Jehoshaphat, or Hezekiah, 2 Chron. xiv. xx. xxxii. is uncertain. We have in it, (1) encouraging congratulations of the church's happiness in having God so manifested in her, and so near unto her: and in having his power so employed in her behalf

the advancement of his own glory, and the destruction of her enemies; ver. 1—6. (2) Important instructions how to improve this victory, to the terror of enemies, the comfort of saints, and the excitement of all to vow to God, and to obey and revere him; ver. 7—12.

While I sing this Psalm, let my soul bless the Lord, that my lot hath been always cast in a land of gospel light. Let me, with thankful heart, remember what he hath done for this church and land; and give him the praise of every deliverance. Let me never fear the rage of men; but in every danger and doubt commit my way to God, that he may bring it to pass.

IN Judah's land God is well known,
his name's in Isr'el great:
2 In Salem is his tabernacle,
in Zion is his seat.
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far.
5 Those that were stout of heart are spoil'd,
they slept their sleep outright;
And none of those their hands did find
that were the men of might.
6 When thy rebuke, O Jacob's God,
had forth against them past,
Their horses and their chariots both
were in a dead sleep cast.
7 Thou, Lord, ev'n thou art he that should
be fear'd, and who is he
That may stand up before thy sight,
if once thou angry be?
8 From heav'n thou judgment caus'd be heard,
the earth was still with fear,
9 When God to judgment rose, to save
al meek on earth that were.

10 Surely the very wrath of man
unto thy praise redounds:
Thou to the remnant of his wrath
wilt set restraining bounds.
11 Vow to the Lord your God, and pay,
all ye that near him be;
Bring gifts and presents unto him:
For to be fear'd is he.

12 By him the sp'rits shall be cut off
of those that princes are:
Unto the kings that are on earth
he fearful doth appear.

PSALM LXXVII.

To the chief Musician to Jeduthan. A Psalm of ASAPH.

This Psalm relates to, (1) A most afflicted case, in which are remarkable, fervent, and incessant prayers, agonizing restlessness, heart-overwhelming meditations, melancholy fears, and almost desperate outcries, concerning God; ver. 1—9. (2) The effectual cure of this mournful case, by serious meditation on and solemn acknowledgment of the power, greatness, and grace of God, as our God; and of the holiness and mysteriousness of his providential conduct; particularly in bringing Israel out of Egypt, and leading them through the wilderness to the promised land; ver. 10—20.

While I sing, let me stand in awe of that God, who so chastiseth his favourite saints. Let me sympathize with men of wounded spirits. If my soul is overwhelmed within me, let me call to mind the gracious character, and great works of my God, for his church, or for my soul.

UNTO the Lord I with my voice,
I unto God did cry;
Ev'n with my voice, and unto me
his ear he did apply.

2 I in my trouble sought the Lord,
my sore by night did run,
And ceased not: my grieved soul
did consolation shun.

3 I to remembrance God did call,
yet trouble did remain:
And overwhelm'd my spirit was,
whilst I did sore complain.

4 Mine eyes, debarr'd from rest and sleep,
thou makest still to wake:
My trouble is so great, that I
unable am to speak.

5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are past
full many years agone.

6 By night my song I call to mind,
and commune with my heart;
My sp'rit did carefully enquire
how I might ease my smart.

7 For ever will the Lord cast off,
and gracious be no more?

8 Forever is his mercy gone?
fails his word evermore?

9 Is't true, that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath shut up in his wrath?

10 Then did I say, that surely this
is mine infirmity;
I'll mind the years of the right hand
of him that is most High.

11 Yea, I remember will the works
performed by the Lord;

The wonders done of old by thee
I surely will record.
12 I also will of all thy works
my meditation make,
And of thy doings to discourse
great pleasure I will take.
13 O God, thy way most holy is
within thy sanctuary:
And what God is so great in pow'r,
as is our God most high?

14 Thou art the God that wonders do'st,
by thy right hand most strong;
Thy mighty pow'r thou hast declar'd
the nations among.
15 To thine own people with thine arm
thou didst redemption bring;
To Jacob's sons, and to the tribes
of Joseph that do spring.

16 The waters, Lord, perceived thee,
the waters saw thee well:
And they for fear aside did flee;
the depths on trembling fell.
17 The clouds in water forth were pour'd,
sound loudly did the sky;
And swiftly through the world abroad
thine arrows fierce did fly.

18 Thy thunder's voice alongst the heav'n
a mighty noise did make:
By lightnings lightned was the world,
th' earth tremble did and shake.
19 Thy way is in the sea, and in
the waters great thy path:
Yet are thy footsteps hid, O Lord,
none knowledge thereof hath.

20 Thy people thou didst safely lead
like to a flock of sheep;
By Moses' hand, and Aaron's thou
didst them conduct and keep.

PSALM LXXVIII.

Maschil of Asaph.

This Psalm is a brief but instructive history of the transactions between Israel and their God, for about four hundred and eighty years, from Moses to David. Here is, (1) The introduction, containing a solemn call to an attentive consideration of God's words and works, in order to a faithful transmitting of the knowledge thereof to posterity, that they might set their hope in God, and reform from their fathers wickedness; ver. 1—8. (2) The history itself, in which are exhibited, 1. God's favours to Israel before their settlement in Canaan, in plaguing the Egyptians; in dividing the Red Sea; in giving them water from the rock, and manna from heaven; in bringing them into Canaan, notwithstanding their unnumbered provocations, particularly their forgetfulness of his mighty works, their ingratitude for his favours; their murmuring against his trying dispensations, their eagerness to satiate their lusts with his benefits, their impenitent obduracy, or hypocritical repentance under his rebukes; ver. 9—55. 2. Their ingratitude, treachery, and idolatry, after their entrance into Canaan; with God's righteous resentment thereof, in removing his tabernacle from Shiloh, and in delivering up his ark and people into the hand of the Philistines; ver. 56—64. 3. God's merciful return to them, in obliging the Philistines, by the plague of emrods, to restore his ark; in at length providing an habitation for it at Jerusalem; and in raising up and qualifying David, a descendant of Judah, to govern them in a manner both honourable and happy; ver. 65—72. These things are more largely recorded in the books of Exodus, Numbers, Deuteronomy, Joshua, Judges, 1st and 2d Samuel, and part of 1st Kings.

While I sing, let me with grief and shame remember my own and my fathers' transgressions against the Lord. Let me adore the infinite patience, power, and mercy,

holiness and equity of God. Let me bless his holy name, for the multitude of his undeserved favours towards me, and towards the church. And though he cause grief, let me hope, that in due time, he will have compassion.

ATTEND, my people, to my law;
thereto give thou an ear:
The words that from my mouth proceed
attentively do hear.
2 My mouth shall speak a parable,
and sayings dark of old;
3 The same which we have heard and known,
and us our fathers told.

4 We also will them not conceal
from their posterity:
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done,
we will show forth at length.

5 His testimony and his law
in Isr'el he did place,
And charg'd our fathers it to show
to their succeeding race.
6 That so the race which was to come,
might well them learn and know;
And sons unborn, who should arise,
might to their sons them show.

7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind,
but keep his precepts all;
8 And might not, like their fathers, be
a stiff rebellious race;

A race not right in heart: with God
whose sp'rit not stedfast was.
9 The sons of Ephraim, who nor bows
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
10 They brake God's cov'nant, and refus'd
in his commands to go.
11 His works and wonders they forgot,
which he to them did show.
12 Things marvellous he brought to pass,
their fathers them beheld
Within the land of Egypt done,
yea, ev'n in Zoan's field.
13 By him divided was the sea,
he caus'd them through to pass;
And made the waters so to stand,
as like an heap it was.
14 With cloud by day, with light of fire
all night he did them guide.
15 In desert, rocks he clave, and drink,
as from great depths, supply'd.
16 He from the rocks brought streams, like floods
made waters to run down.
17 Yet sinning more, in desart they
provok'd the highest One.
18 For in their heart they tempted God;
and, speaking with mistrust,
They greedily did meat require
to satisfy their lust.
19 Against the Lord himself they spake,
and, murmuring, said thus,
A table in the wilderness
can God prepare for us?

20 Behold, he smote the rock, and thence
came streams and waters great;
But can he give his people bread?
and send them flesh to eat?
21 The Lord did hear, and waxed wroth;
so kindled was a flame
'Gainst Jacob, and 'gainst Israel
up indignation came.
22 For they believ'd not God, nor trust
in his salvation had.
23 Though clouds above he did command,
and heav'n's doors open made;
24 And manna rain'd on them, and gave
them corn of Heaven to eat.
25 Man angel's food did eat; to them
he to the full sent meat.
26 And in the heaven he did cause
an eastern wind to blow;
And by his power he let out
the southern wind to go.
27 Then flesh as thick as dust he made
to rain down them among;
And feather'd fowls, like as the sand
which ly'th the shore along.
28 At his command, amidst their camp
these show'rs of flesh down fell,
All round about the tabernacles
and tents where they did dwell.
29 So did they eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.
30 They from their lust had not estrang'd
their heart and their desire;

But while the meat was in their mouths,
which they did so require,
31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death did fall.
32 Yet notwithstanding of all this,
they sinned still the more;
And though he had great wonders wrought,
believ'd him not therefore.
33 Wherefore their days in vanity
he did consume and waste;
And by his wrath their wretched years
away in trouble past.
34 But when he slew them, then they did
to seek him shew desire;
Yea, they return'd, and after God
right early did enquire.
35 And that the Lord had been their rock
they did remember then;
Ev'n that the high Almighty God
had their redeemer been.
36 Yet with their mouth they flatter'd him,
and spake but feignedly;
And they unto the God of truth
with their false tongues did lie.
37 For tho' their words were good, their heart
with him was not sincere:
Unstedfast and perfidious
they in his cov'nant were.
38 But, full of pity, he forgave
their sin, them did not slay;
Nor stirr'd up all his wrath, but oft
his anger turn'd away.

39 For that they were but fading flesh
to mind he did recall;
A wind that passeth soon away,
and not returns at all.

40 How often did they him provoke
within the wilderness;
And in the desert him did grieve
with their rebelliousness?

41 Yea, turning back, they tempted God,
and limits set upon
Him, who in the midst of Isr'el is
the only holy One.

42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy.

43 Nor how great signs in Egypt land
he openly had wrought;
What miracles in Zoan's field
his hand to pass had brought.

44 How lakes and rivers every where
he turned into blood:
So that no man nor beast could drink
of standing lake or flood.

45 He brought among them swarms of flies
which did them sore annoy;
And divers kinds of filthy frogs
he sent them to destroy

46 He to the caterpillar gave
the fruits of all their soil;
Their labours he deliver'd up
unto the locusts' spoil.

47 Their vines with hail, their sycamores
he with the frost did blast,

48 Their beasts to hail he gave, their flocks
hot thunder-bolts did waste.
49 Fierce burning wrath he on them cast,
and indignation strong,
And troubles sore, by sending forth
ill angels them among.
50 He to his wrath made way: their soul
from death he did not save;
But over to the pestilence
the lives of them he gave.

51 In Egypt land the first-born all
he smote down every where;
Among the tents of Ham, ev'n these
chief of their strength that were.
52 But his own people like to sheep,
thence to go forth he made;
And, he amidst the wilderness,
them, as a flock, did lead.

53 And he them safely on did lead,
so that they did not fear:
Whereas their en'mies by the sea
quite overwhelmed were.
54 To borders of his sanctuary
the Lord his people led,
Ev'n to the mount, which his right hand
for them had purchased.

55 The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land:
Which for inheritance to them
by line he did divide,
And made the tribes of Israel
within their tents abide.

56 Yet God most high they did provoke,
and tempted ever still,
And to observe his testimonies
did not incline their will.
57 But like their fathers turned back,
and dealt unfaithfully :
Aside they turned, like a bow
that shoots deceitfully.
58 For they to anger did provoke
him with their places high ;
And with their graven images
mov'd him to jealousy.
59 When God heard this, he waxed wroth,
and much loth'd Isr'el then :
60 So Shiloh's tent he left, the tent
which he had plac'd with men :
61 And he his strength delivered
into captivity :
He left his glory in the hand
of his proud enemy.
62 His people also he gave o'er
unto the sword's fierce rage :
So sore his wrath inflamed was
against his heritage.
63 The fire consum'd their choice young men ;
their maids no marriage had :
64 And when their priests fell by the sword,
their wives no mourning made.
65 But then the Lord arose, as one
that doth from sleep awake ;
And like a giant, that by wine
refresh'd, a shout doth make.
66 Upon his en'mies' hinder parts
he made his stroke to fall,

And so upon them he did put
a shame perpetual.
67 Moreover, he the tabernacle
of Joseph did refuse;
The mighty tribe of Ephraim
he would in no wise chuse.

68 But he did chuse Jehudah's tribe
to be the rest above;
And of mount Zion he made choice,
which he so much did love.
69 And he his sanctuary built
like to a palace high:
Like to the earth which he did found
to perpetuity.

70 Of David, that his servant was,
he also choice did make;
And even from the folds of sheep,
was pleased him to take.
71 From waiting on the ewes with young,
he brought him forth to feed
Israel his inheritance,
his people, Jacob's seed.

72 So after the integrity
he of his heart them fed;
And by the good skill of his hands
them wisely governed.

PSALM LXXIX.

A Psalm of ASAPH.

This Psalm relates to the havock made of the Jewish capital and nation, by the Chaldeans and Syro-grecians, as typical of the afflictions of the gospel church. Observe, (1) How deplorable the condition of these people of God was, when their enemies raged against their

dwellings, persons, and characters; and their God himself long continued the tokens of his just displeasure; ver. 1—5. (2) Their humble, but fervent supplications, for the just punishment of their heathen enemies; and for divine pity, pardon, and help to themselves; ver. 6—12. (3) The pleas wherewith they enforce their requests, viz. God's relation to them, as their God and shepherd; and the tendency of what they asked to promote the declaritive glory of his name; ver. 1, 6, 9, 10, 13.

While I sing, let my soul have a deep sympathy with the afflicted members of Christ: Let me bless his holy name, that I am not in similar circumstances. Let me lay before the Lord the spiritual injuries which Satan and my lusts have done to my soul, and to the church of God; and let me cry bitterly for his merciful rising up to destroy them, and to shew me his salvation.

O God, the heathen enter'd have
thine heritage; by them
Defiled is thy house; on heaps
they laid Jerusalem.
2 The bodies of thy servants they
have cast forth to be meat
To rav'nous fowls, thy dear saints' flesh
they gave to beasts to eat.

3 Their blood about Jerusalem
like water they have shed:
And there was none to bury them
when they were slain and dead.
4 Unto our neighbours a reproach
most base become are we:
A scorn and laughing-stock to them
that round about us be.

5 How long, Lord, shall thine anger last?
wilt thou still keep the same?
And shall thy fervent jealousy
burn like unto a flame?

6 On heathen pour thy fury forth,
that have thee never known,
And on those kingdoms which thy name
have never call'd upon.

7 For these are they who Jacob have
devoured cruelly;
And they his habitation
have caused waste to lie.
8 Against us mind not former sins;
thy tender mercies show:
Let them prevent us speedily,
for we're brought very low.

9 For thy name's glory, help us, Lord,
who hast our saviour been:
Deliver us for thy name's sake,
O purge away our sin.
10 Why say the heathen, where's their God?
let him to them be known,
When those who shed thy servants' blood
are in our sight o'erthrown.

11 O let the pris'ner's sighs ascend
before thy sight on high:
Preserve those in thy mighty pow'r,
that are design'd to die.
12 And to our neighbours' bosom cause
it sev'nfold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.

13 So we thy folk, and pasture sheep,
shall give thee thanks always;
And unto generations all
we will shew forth thy praise.

PSALM LXXX.

To the chief Musician, upon SHOSHANNIM EDUTH. *A Psalm of* ASAPH.

This Psalm relates to the distressed condition of the Hebrew church and nation, perhaps during the Syrian, Assyrian, or Chaldean invasions; 2 Kings xii. xiii. xv. xvii. xviii. xix. xxiv. xxv. Here are, (1) Earnest supplications for God's special presence and favour; ver. 1—3, 7, 19. (2) Mournful complaints of the lasting appearances of God's anger; of the overflowings of their grief; of abuse and derision by their neighbours; and of the unhinging of their constitution, which God himself had fixed, when he brought them out of Egypt; ver. 4—13. (3) Further supplications, that God would consider and pity his vineyard, their church and nation; assist their king, his vine-dresser; and convert them to, and quicken them in, his service; ver. 14—19.

While I sing, let me be affected with the distresses of God's church. Let me pant for the fullest manifestations of his glory, and the blessings of his presence. Let me insist, that his spirit may glorify Jesus Christ, the great Man of his right hand, in taking what is his, and shewing it unto me.

HEAR, Isr'el's shepherd! like a flock
thou that dost Joseph guide;
Shine forth, O thou that dost between
the cherubims abide.
2 In Ephraim's and Benjamin's,
and in Manasseh's sight,
O come for our salvation;
stir up thy strength and might.
3 Turn us again, O Lord our God,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
4 O Lord of hosts, almighty God,
how long shall kindled be

Thy wrath against the prayer made
by thine own folk to thee?
5 Thou tears of sorrow giv'st to them
instead of bread to eat:
Yea, tears instead of drink thou giv'st
to them in measure great.
6 Thou makest us a strife unto
our neighbours round about:
Our enemies among themselves
at us do laugh and flout.
7 Turn us again, O God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
8 A vine from Egypt brought thou hast,
by thine out-stretched hand:
And thou the heathen out didst cast,
to plant it in their land.
9 Before it thou a room didst make,
where it might grow and stand;
Thou causedst it deep root to take,
and it did fill the land.
10 The mountains vail'd were with it shade,
as with a covering;
Like goodly cedars were the boughs
which out from it did spring.
11 Upon the one hand, to the sea
her boughs she did out send;
On th' other side, unto the flood,
her branches did extend.
12 Why hast thou then thus broken down,
and ta'en her hedge away?
So that all passengers do pluck
and make of her a prey.

13 The boar who from the forest comes,
doth waste it at his pleasure;
The wild beast of the field also
devours it out of measure.
14 O God of hosts we thee beseech,
return thou unto thine:
Look down from heav'n in love, behold
and visit this thy vine;
15 This vineyard which thine own right hand
hath planted us among,
And that same branch, which for thyself
thou hast made to be strong.
16 Burnt up it is with flaming fire,
it also is cut down:
They utterly are perished,
when as thy face doth frown.
17 O let thy hand be still upon
the Man of thy right hand,
The son of man whom for thyself
thou madest strong to stand.
18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.
19 Turn us again, Lord God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.

PSALM LXXXI.

To the chief Musician upon GITTITH. *A Psalm of* ASAPH.

This Psalm was probably composed for the feast of trumpets, on the first day of the seventh month; Lev.

xxiii. 24. Here are, (1) Solemn exhortations to praise God for what he is to his people; and for what he hath done for them; ver. 1—7. (2) Instructions concerning God's new covenant grant of himself and his benefits to men; their ungrateful refusal thereof; and the misery they incur, and happiness they lose thereby; ver. 8—16.

While I sing, let my soul consider what God is to, hath done for, and given to MEN—to ME: and let all my inward powers stedfastly believe his declarations, and eagerly embrace his offers. Let my heart be filled with grief, that ever I refused to hear my own gracious God speaking from heaven, and offering to me all the unsearchable riches of Christ.

SING loud to God our strength: with joy
to Jacob's God do sing.
2 Take up a psalm, the pleasant harp,
timbrel and psalt'ry bring.
3 Blow trumpets at new moon, what day
our feast appointed is:
4 For charge to Isr'el and a law
of Jacob's God was this.
5 To Joseph this a testimony
he made, when Egypt land
He travell'd through, where speech I heard
I did not understand.
6 His shoulder I from burdens took,
his hands from pots did free.
7 Thou didst in trouble on me call,
and I deliver'd thee:
In secret place of thundering
I thee did answer make;
And at the streams of Meribah
of thee a proof did take.
8 O thou my people, give an ear,
I'll testify to thee:
To thee, O Isr'el, if thou wilt
but harken unto me.

9 In midst of thee there shall not be
any strange god at all;
Nor unto any god unknown
thou bowing down shalt fall.
10 I am the Lord thy God, which did
from Egypt land thee guide:
I'll fill thy mouth abundantly,
do thou it open wide.
11 But yet my people to my voice
would not attentive be:
And ev'n my chosen Israel
he would have none of me.
12 So to the lust of their own hearts
I them delivered:
And then in counsels of their own
they vainly wandered.
13 O that my people had me heard,
Isr'el my ways had chose!
14 I had their en'mies soon subdu'd:
my hand turn'd on their foes.
15 The haters of the Lord to him
submission should have feign'd:
But as for them, their time should have
for evermore remain'd.
16 He should have also fed them with
the finest of the wheat:
Of honey from the rock, thy fill
I should have made thee eat.

PSALM LXXXII.

A Psalm of ASAPH.

This Psalm was probably penned for the direction and warning of the Jewish courts of judicature. It represents, (1) The dignity of magistrates, and their depen-

dance on God as their sovereign governor and judge; ver. 1, 6. (2) Their duty; ver. 3, 4. (3) Their too frequent degeneracy and mischievousness, and the just punishment thereof; ver. 2, 5, 7. (4) The saint's request for the establishment of God's kingdom in the world; ver. 8.

While I sing, let me stand in awe of JEHOVAH's authority and presence. Let me remember I must be answerable to him for all my conduct. Let me be affected with my meanness and corruption. Let me revere magistrates as the deputies of God on earth. And in every station in which God hath placed me let my care be, in all things to live honestly, and to cry mightily that the kingdoms of this world may quickly be made the kingdoms of my Lord and of his Christ.

IN gods' assembly God doth stand;
he judgeth gods among.
2 How long accepting persons vile,
will ye give judgment wrong?
3 Defend the poor and fatherless;
to poor oppress'd do right.
4 The poor and needy ones set free;
rid them from ill men's might.

5 They know not, nor will understand;
in darkness they walk on;
All the foundations of the earth
out of their course are gone.
6 I said that you are gods, and are
sons of the Highest all:
7 But ye shall die like men, and as
one of the princes fall.

8 O God, do thou raise up thyself,
the earth to judgment call;
For thou, as thine inheritance,
shalt take the nations all.

PSALM LXXXIII.

A Song or Psalm of ASAPH.

This Psalm relates to some combination of the heathens around, against the Hebrews, either in the days of David, 2 Sam. viii. or x. or of Jehoshaphat, 2 Chron. xx. And contains, (1) A solemn remonstrance to God, concerning their malicious designs against his church and honour; ver. 1—8 (2) Fervent supplications to God that he would defeat these attempts; protect and preserve his church; humble his enemies, and glorify himself in the world; ver. 9—18.

While I sing, let me be affected with the inward combinations of my own lusts with Satan and the world, and with the joint endeavours of open enemies and naughty professors, against the church and interests of Christ; and commit the cause to God who judgeth righteously.

KEEP not, O God, we thee intreat,
O keep not silence now:
Do thou not hold thy peace, O God,
and still no more be thou.
2 For lo, thine enemies a noise,
tumultuously have made:
And they that haters are of thee,
have lifted up the head.
3 Against thy chosen people they
do crafty counsel take;
And they against thy hidden ones
do consultation make.
4 Come, let us cut them off, said they,
from being a nation:
That of the name of Isr'el may
no more be mention.
5 For with joint heart they plot, in league
against thee they combine.
6 The tents of Edom, Ishma'lites,
Moab's and Hagar's line.

7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre;
8 And Assur join'd with them; to help
Lot's children they conspire.
9 Do to them as to Midian,
Jabin at Kison strand;
10 And Sis'ra, which at Endor fell,
as dung to fat the land,
11 Like Oreb and like Zeeb make
their noble men to fall;
Like Zeba and Zalmunna-like,
make thou their princes all:
12 Who said, for our possession
let us God's houses take.
13 My God, them like a wheel, as chaff
before the wind, them make.
14 As fire consumes the wood, as flame
doth mountains set on fire,
15 Chase and affright them with the storm
and tempest of thine ire.
16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish in their shame:
18 That men may know, that thou to whom
alone doth appertain
The name JEHOVAH, dost most high
o'er all the earth remain.

PSALM LXXXIV.

To the chief Musician, upon Gittith. A Psalm for the sons of KORAH.

This Psalm is much like the 27th, 42d, 43d, and 63d, and may have been composed on the same occasion with

the former, when David was banished from Jerusalem by Absalom his son; 2 Sam. xv. xvi. We have here, (1) David's ardent affection towards the public ordinances of God, and sense of their happiness who enjoyed them; ver. 1—7, 10. (2) His heart-burning desire to the God of ordinances; ver. 8, 9. (3) His assured faith of God's kindness, and persuasion of the happiness of such as trust in him; ver. 11, 12.

So let my heart cry out for God, the living God. So let me covet earnestly intimate fellowship with him in his ordinances. So let me praise his name, and hold on in his way, till I arrive at the Zion above. So let God be my friend, my protector, my supplier, my store, and the everlasting rock of my rest.

HOW lovely is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace,
how pleasant, Lord, they be!
2 My thirsty soul longs veh'mently,
yea, faints thy courts to see:
My very heart and flesh cry out,
O living God, for thee.

3 Behold the sparrow, findeth out
an house wherein to rest;
The swallow also for herself
hath purchased a nest;
Ev'n thine own altars,* where she safe
her young ones forth may bring;

* To me, it is inconceivable, how sparrows or swallows could fix their nests in the altars of God, which were of brass or rough stones, and had a fire perpetually burning upon them, and multitudes of Priests and Levites crouding around them. God did not allow of any trees to be planted near them. I cannot believe God's tabernacle or temple was polluted with the nests and ordure of birds, in the manner of our ruinous churches. Nor, can I see this idea answerable to the context, or scope of the psalm. Might not the verse be rather trans-

O thou almighty Lord of hosts,
who art my God and King.

4 Bless'd are they in thy house that dwell,
they ever give thee praise.
5 Blest is the man whose strength thou art,
in whose heart are thy ways.
6 Who passing through Baca's vale,
therein do dig up wells;
Also the rain that falleth down
the pools with water fills.

7 So they from strength unwearied go
still forward unto strength,
Until in Zion they appear
before the Lord at length.
8 Lord God of hosts, my prayer hear:
O Jacob's God give ear.
9 See, God, our Shield, look on the face
of thine anointed dear.

10 For in thy courts one day excels
a thousand: rather in
My God's house will I keep a door,
than dwell in tents of sin.
11 For God the Lord's a sun and shield:
he'll grace and glory give:
And will with-hold no good from them
that uprightly do live.

lated, "As the sparrow findeth the house, and the swal-
"low the nest for herself, where she hath put her young
"ones, my soul findeth thine altars, O Lord of hosts,
"my King, and my God:"—i. e. with inexpressible ardor I long for, and desire them; and with ineffable pleasure I approach them, in order to intimate fellowship with my God.—Compare ver. 1, 2, 10, of this psalm, with psalms xlii. 1, 2.—xliii. 3, 4.

12 O thou that art the Lord of hosts,
that man is truly blest,
Who by assured confidence,
on thee alone doth rest.

PSALM LXXXV.

To the chief musician. A Psalm for the sons of KORAH.

This Psalm relates to some remarkable deliverance of the Jewish nation; but whether that effected by the advancement of David to the throne, or that from the Assyrian invasion, 2 Kings xix. or from the Chaldean captivity, Ezra i. is uncertain. It contains, (1) Thankful acknowledgments of divine favours received; ver. 1—3. (2) Supplications that further favours and deliverances may be speedily bestowed; ver. 4—7. (3) Firm expectations of a gracious answer, in the coming, mediation, and blessings, of the Messiah; ver. 8—13.

While I sing, let my soul be affected with the mercies, which I, which my country, which the church of God, have enjoyed. Let me be thereby encouraged to plead for more. And let me, without doubting, credit the promises, and expect supply from the fulness of Christ.

O LORD thou hast been favourable
to thy beloved land:
Jacob's captivity thou hast
recall'd with mighty hand.
2 Thou pardoned thy people hast
all their iniquities;
Thou all their trespasses and sins
hast cover'd from thine eyes.
3 Thou took'st off all thine ire and turn'd'st
from thy wrath's furiousness.
4 Turn us, God of our health, and cause
thy wrath 'gainst us to cease.
5 Shall thy displeasure thus endure
against us without end?

Wilt thou to generations all
thine anger forth extend?
6 That in thee may thy people joy,
wilt thou not us revive?
7 Shew us thy mercy; Lord, to us
do thy salvation give.
8 I'll hear what God the Lord will speak:
to his folk he'll speak peace,
And to his saints; but let them not
return to foolishness.

9 To them that fear him, surely near
is his salvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteousness
and peace kiss'd mutually:
11 Truth springs from earth, and righteousness
looks down from heav'n high.

12 Yea, what is good the Lord shall give;
our land shall yield increase.
13 Justice to set us in his steps,
shall go before his face.

PSALM LXXXVI.

A Prayer of DAVID.

This Psalm contains, (1) David's fervent supplications, that God would hear his prayers; ver. 1, 6, 7. mercifully preserve and save him; ver. 2, 3, 16. afford him joy, strength, and honour; ver. 4, 11, 17. (2) His pleas, wherewith he enforceth his prayers, drawn from the goodness of God; ver. 5, 13, 15. his own relation to, and trust in God; ver. 2, 4, 16. his former experience of God's kindness; ver. 17. and from the malice of his enemies; ver. 14. (3) His ascription of praise to God, as matchless in his nature and work; as the sole

object of worship; and as great and infinitely gracious; ver. 8, 9, 10, 12, 13.

While I sing, let me remember, that the Psalmist hath left me an example, that I should walk in his steps.

O LORD, do thou bow down thine ear,
and hear me graciously;
Because I sore afflicted am,
and am in poverty.
2 Because I'm holy, let my soul
by thee preserved be:
O thou my God, thy servant save
that puts his trust in thee.

3 Sith unto thee I daily cry,
be merciful to me:
4 Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.
5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee, to relieve.

6 Hear, Lord, my prayer; unto the voice
of my request attend.
7 In troublous times I'll call on thee;
for thou wilt answer send.
8 Lord, there is none among the gods
that may with thee compare;
And like the works which thou hast done,
not any work is there.

9 All nations whom thou mad'st, shall come
and worship rev'rently
Before thy face; and they, O Lord,
thy name shall glorify.
10 Because thou art exceeding great,
and works by thee are done

Which are to me admir'd; and thou
art God thyself alone.
11 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
may fear continually.
12 O Lord my God, with all my heart
to thee I will give praise;
And I the glory will ascribe
unto thy name always.
13 Because thy mercy toward me
in greatness doth excel;
And thou deliver'd hast my soul
out from the lowest hell.
14 O God the proud against me rise;
and vi'lent men have met,
That for my soul have sought; and thee
before them have not set.
15 But thou art full of pity, Lord,
a God most gracious,
Long-suffering, and in thy truth
and mercy plenteous.
16 O turn to me thy countenance,
and mercy on me have:
Thy servant strengthen, and the son
of thine own hand-maid save.
17 Shew me a sign for good, that they
which do me hate may see,
And be asham'd because thou, Lord,
didst help and comfort me.

PSALM LXXXVII.

A Psalm or Song for the sons of KORAH.

This Psalm is an encomium upon mount Zion, as typi-

cal of the gospel church, (1) For the sake of the temple, mount Zion is preferred to every other place in Canaan; as more honoured by God, and more delighted in by him; ver. 1—3. (2) In respect of better inhabitants, greater stability, and more important joys and blessings, the church is preferred to all other nations; ver. 4—7.

While I sing, let me observe the dignity of relation to JEHOVAH as my God. Let me praise him for founding his church on Jesus the unmovable Rock of ages, that the gates of hell cannot prevail against her. Let me rejoice in the glorious promises made concerning her, and supplicate the speedy, the remarkable fulfilment thereof. And while I with joy draw water out of her ordinances, her wells of salvation, let me live as an holy, a cheerful member of her society.

UPON the hills of holiness
he his foundation sets.
2 God, more than Jacob's dwellings all,
delights in Zion's gates.
3 Things glorious are said of thee,
thou city of the Lord.
4 Rahab and Babel, I, to those
that know me, will record.

Behold ev'n Tyrus, and with it
the land of Palestine,
And likewise Ethiopia;
this man was born therein.
5 And it of Zion shall be said,
this man and that man there
Was born; and he that is most High
himself shall 'stablish her.

6 When God the people writes, he'll count
that this man born was there.
7 There be that sing, and play; and all
my well-springs in thee are.

PSALM LXXXVIII.

A Psalm or Song for the sons of KORAH, *to the chief Musician upon* MAHALATH LEANNOTH. *Maschil of* HEMAN *the* EZRAHITE.

In this doleful Psalm, after a very short declaration of his faith, we have, (1) Heman's bitter wailing over his distressed case, that his troubles were great; his body at the point of death; his soul filled with grief; his God hiding and angry; his mind distressed with terrors; and his friends unkind ver. 3—9. 14—18. (2) His bitter groans to, and expostulations with God, importing that he had long cried for mercy, and that in death nothing could be done for him, &c. ver. 1, 2, 9,—14.

While I sing, let me think how dreadful hell must be, when even fatherly chastisements are so severe; how dreadful the enormity of sin, which provokes God so grievously to afflict his dearest favourites; and how necessary it is to attain our faith of our relation to God, amidst the worst of troubles.

LORD God my Saviour, day and night
before thee cry'd have I.
2 Before thee let my prayer come,
give ear unto my cry.
3 For troubles great do fill my soul:
my life draws nigh the grave.
4 I'm counted with those that go down
to pit, and no strength have.
5 Ev'n free among the dead, like them
that slain in grave do lie:
Cut off from thy hand, whom no more
thou hast in memory.
6 Thou hast me laid in lowest pit,
in deep and darksome caves.
7 Thy wrath lies hard on me, thou hast
me press'd with all thy waves.
8 Thou hast put far from me my friends,
thou mad'st them to abhor me:

And I am so shut up that I
find no evasion for me.
9 By reason of affliction
mine eye mourns dolefully :
To thee, Lord, do I call, and stretch
my hands continually.
10 Wilt thou shew wonders to the dead ?
shall they rise, and thee bless ?
11 Shall in the grave thy love be told ?
in death thy faithfulness ?
12 Shall thy great wonders in the dark,
or shall thy right'ousness
Be known to any in the land
of deep forgetfulness ?
13 But, Lord, to thee I cry'd, my pray'r
at morn prevent shall thee.
14 Why, Lord, dost thou cast off my soul ?
and hid'st thy face from me ?
15 Distress'd am I, and from my youth
I ready am to die ;
Thy terrors I have borne, and am
distracted fearfully.
16 The dreadful fierceness of thy wrath
quite over me doth go :
Thy terrors great have cut me off,
they did pursue me so.
17 For round about me ev'ry day
like waters they did roll :
And, gathering together, they
have compassed my soul.
18 My friends thou hast put far from me,
and him that did me love ;
And those that mine acquaintance were
to darkness didst remove.

PSALM LXXXIX.

Maschil of ETHAN *the* EZRAHITE.

This Psalm was perhaps composed on the occasion of Absalom's rebellion; 2 Sam. xv. or of the revolt of the ten tribes, from their subjection to the family of David; 1 Kings xii. or it relates to the Chaldean oppression and captivity; 2 Kings xxiv. xxv. In the first and joyful part, we have, (1) the foundation of all comfort, happiness, honour, and stability, laid in the mercy of God and his covenant with David, emblematic of that made with Jesus Christ for the redemption of mankind; ver. 1—4. (2) A celebration of the God of the covenant, in his faithfulness, glory, greatness, mercy, and equity; and in his works; ver. 5—14. And of the glorious dignity, happiness, and safety of the covenant people; ver. 15—18. (3) A bundle of covenant promises, securing proper qualifications, assistance and glory to the head of the covenant; and indefeasible blessings to his covenant seed, notwithstanding their manifold sins and chastisements; ver. 19—37. In the second and mournful part, we have, (1) Grievous lamentations over the dishonour, distress, and danger of David's family; ver. 38—45. (2) Expostulations with God, concerning the same, drawn from the continuance of trouble; the shortness of human life, and certainty of death; the withdrawment of former kindness promised in the covenant; and the insolent reproaches of enemies; ver. 46—51. (3) A triumphant conclusion of praise to God; ver. 52.

While I sing, let me chiefly keep mine eyes on David's Lord. Let me with joy behold the covenant made with him, for our redemption. Let me adore my covenant God, as in him, well pleased for his righteousness sake, and rendering him and his seed most blessed for evermore. And as Jesus' sufferings for me purchased my eternal happiness, let never my own, or the church's troubles weaken my faith, or make me drop my songs of praise.

GOD's mercies I will ever sing:
and with my mouth I shall
Thy faithfulness make to be known
to generations all.

2 For mercy shall be built, said I,
for ever to endure:
Thy faithfulness ev'n in the heav'ns
thou wilt establish sure.

3 I with my chosen One have made
a cov'nant graciously;
And to my servant whom I lov'd,
to David sworn have I:

4 That I thy seed establish shall
for ever to remain;
And will to generations all
thy throne build and maintain.

5 The praises of thy wonders, Lord,
the heavens shall express:
And in the congregation
of saints, thy faithfulness.

6 For who in heaven with the Lord
may once himself compare?
Who is like God among the sons
of those that mighty are?

7 Great fear in meeting of the saints
is due unto the Lord:
And he, of all about him should
with rev'rence be ador'd.

8 O thou that art the Lord of hosts,
what Lord in mightiness
Is like to thee, who compass'd round
art with thy faithfulness?

9 Ev'n in the raging of the sea
thou over it dost reign:
And when the waves thereof do swell,
thou stillest them again.

10 Rahab in pieces thou didst break,
like one that slaughter'd is;

And with thy mighty arm thou hast
dispers'd thine enemies.
11 The heavens are thine, thou for thine own
the earth dost also take:
The world, and fulness of the same,
thy pow'r did found and make.
12 The north and south from thee alone
their first beginning had:
Both Tabor mount and Hermon hill
shall in thy name be glad.
13 Thou hast an arm that's full of pow'r,
thy hand is great in might:
And thy right hand exceedingly
exalted is in height.
14 Justice and judgment of thy throne
are made the dwelling-place:
Mercy, accompany'd with truth.
shall go before thy face.
15 O greatly bless'd the people are
the joyful sound that know:
In brightness of thy face, O Lord,
they ever on shall go.
16 They in thy name shall all the day
rejoice exceedingly:
And in thy righteousness shall they
exalted be on high.
17 Because the glory of their strength
doth only stand in thee:
And in thy favour shall our horn
and pow'r exalted be.
18 For God is our defence, and he
to us doth safety bring:
The holy One of Israel
is our almighty King.

19 In vision to thy holy One,
thou saidst, I help upon
A strong one laid; out of the folk
I rais'd a chosen one.
20 Ev'n David, I have found him out
a servant unto me:
And, with my holy oil, my king
anointed him to be.
21 With whom my hand shall 'stablish'd be
mine arm shall make him strong.
22 On him the foe shall not exact,
nor son of mischief wrong.
23 I will beat down before his face
all his malicious foes;
I will them greatly plague, who do
with hatred him oppose.
24 My mercy and my faithfulness
with him yet still shall be:
And in my name his horn and pow'r
men shall exalted see.
25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
shall in the rivers be.
26 Thou art my Father, he shall cry,
thou art my God alone;
And he shall say, thou art the Rock
of my salvation.
27 I'll make him my first-born more high
than kings of any land.
28 My love I'll ever keep for him,
my cov'nant fast shall stand.
29 His seed I by my pow'r will make
for ever to endure;

And, as the days of heav'n, his throne
shall stable be and sure.
30 But if his children shall forsake
my laws, and go astray,
And in my judgments shall not walk,
but wander from my way;
31 If they my laws break, and do not
keep my commandements;
32 I'll visit then their faults with rods,
their sins with chastisements.
33 Yet I'll not take my love from him,
nor false my promise make.
34 My cov'nant I'll not break, nor change,
what with my mouth I spake.
35 Once by my holiness I sware,
to David I'll not lie:
36 His seed and throne shall as the sun,
before me last for aye.
37 It, like the moon, shall ever be
establish'd stedfastly;
And like to that which in the heav'n
doth witness faithfully.
38 But thou, displeased, hast cast off,
thou didst abhor and lothe;
With him that thine anointed is,
thou hast been very wroth.
39 Thou hast thy servant's covenant
made void, and quite cast by;
Thou hast profan'd his crown, while it
cast on the ground doth lie.
40 Thou all his hedges hast broke down,
his strong holds down hast torn.
41 He to all passers-by a spoil,
to neighbours is a scorn.

42 Thou hast set up his foes' right hand,
mad'st all his en'mies glad :
43 Turn'd his sword's edge, and him to stand
in battle hast not made.
44 His glory thou hast made to cease,
his throne to ground down cast :
45 Shorten'd his days of youth, and him
with shame thou cover'd hast,
46 How long, Lord, wilt thou hide thyself
for ever in thine ire ?
And shall thine indignation
burn like unto a fire ?
47 Remember, Lord, how short a time
I shall on earth remain :
O wherefore is it so that thou
hast made all men in vain ?
48 What man is he that liveth here,
and death shall never see ?
Or from the power of the grave
what man his soul shall free ?
49 Thy former loving-kindnesses,
O Lord, where be they now ?
These which in truth and faithfulness
to David sworn hast thou.
50 Mind, Lord, thy servant's sad reproach ;
how I in bosom bear
The scornings of the people all,
who strong and mighty are.
51 Wherewith thy raging enemies
reproach'd, O Lord, think on ;
Wherewith they have reproach'd the steps
of thine anointed One.
52 All blessings to the Lord our God
let be ascribed then ;

For evermore so let it be.
Amen, yea, and amen.

PSALM XC.

A prayer of MOSES, *the man of God.*

This Psalm was composed by Moses, the man of God, some time after God had sentenced the Hebrews to wandering and death in the wilderness; Num. xiv. In it, (1) Moses comforts himself, and his people, with the eternal and unchangeable duration of God himself, and their interest in him; ver. 1, 2. (2) He humbles himself and his people with the consideration of human frailty; ver. 3—6. (3) He submits himself and his people to the righteous sentence of God passed upon them; ver. 7—11. (4) By prayer he commits himself and his people to their gracious and merciful God: and requests the sanctified use of their awful chastisements; the averting of divine wrath, the bestowal of true comforts and joys; the returns of his favour, and the progress of his work of mercy among their children; ver. 12—17.

Let me sing this as the tenant of an hour, who hath none assurance of his present life: Sing it as resigned to my lot on earth, however afflicted; as active in preparation for death; and committing myself and family to the God of truth as our Redeemer, our God, and our everlasting ALL.

LORD thou hast been our dwelling-place
in generations all.
2 Before thou ever hadst brought forth
the mountains great or small:
Ere ever thou hadst form'd the earth,
and all the world abroad,
Ev'n thou from everlasting art
to everlasting God.

3 Thou dost unto destruction
man that is mortal turn:

And unto them thou say'st again,
ye sons of men, return.
4 Because a thousand years appear
no more before thy sight
Than yesterday, when it is past,
or than a watch by night.
5 As with an overflowing flood
thou carriest them away:
They like a sleep are; like the grass
that grows at morn are they.
6 At morn it flourishes and grows,
cut down at ev'n doth fade.
7 For by thine anger we're consum'd,
thy wrath makes us afraid.
8 Our sins, thou, and iniquities,
dost in thy presence place,
And sett'st our secret faults before
the brightness of thy face,
9 For in thine anger all our days
do pass on to an end;
And as a tale that hath been told,
so we our years do spend.
10 Threescore and ten years do sum up
our days and years, we see:
Or, if by reason of more strength,
in some fourscore they be:
Yet doth the strength of such old men
but grief and labour prove;
For it is soon cut off, and we
fly hence, and soon remove.
11 Who knows the power of thy wrath?
according to thy fear,
12 So is thy wrath: Lord, teach thou us
our end in mind to bear;

And so to count our days, that we
our hearts may still apply
To learn thy wisdom and thy truth,
that we may live thereby.

13 Turn yet again to us, O Lord,
how long thus shall it be?
Let it repent thee now, for those
that servants are to thee.

14 O with thy tender mercies, Lord,
us early satisfy;
So we rejoice shall all our days,
and still be glad in thee.

15 According as the days have been,
wherein we grief have had,
And years wherein we ill have seen,
so do thou make us glad.

16 O let thy work and pow'r appear
thy servant's face before;
And shew unto their children dear
thy glory evermore.

17 And let the beauty of the Lord
our God be us upon;
Our handy-works establish thou,
establish them each one.

PSALM XCI.

This Psalm was perhaps penned on the occasion of the pestilence, inflicted for numbering the people; 2 Sam. xxiv. In it, while the Psalmist, by faith, takes God for his own refuge and keeper; ver. 2—9. he for the encouragement of others to do the same, represents, (1) the dignity, extent, and continuance, of their happiness and safety who have God for their residence; ver. 1—4. (2) Their preservation from all malice and baleful influence of the powers of darkness, while multitudes

are ruined thereby; ver. 3—9. (3) Their enjoyment of angels for their guard; and their triumph over devils and other opposers; ver. 10—12. (4) Their possession of special favour from, and delightful intimacy with God, here and hereafter; ver. 13—16.

In singing these, let mine eyes be fixed on Jesus, the Man of God's right hand, in whom all these promises were fulfilled to the highest; and, in his name, let me depend on them to be accomplished in myself. And let all the begun experience I have had thereof, encourage me to rejoice in hope of the more abundant mercies and and glory of God.

HE that doth in the secret place
of the most High reside,
Under the shade of him that is
th' Almighty shall abide.
2 I of the Lord my God will say,
he is my refuge still,
He is my fortress, and my God,
and in him trust I will.

3 Assuredly he shall thee save,
and give deliverance
From subtile fowler's snare, and from
the noisome pestilence.
4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.

5 Thou shalt not need to be afraid
for terrors of the night;
Nor for the arrow that doth fly
by day, while it is light:
6 Nor for the pestilence, that walks
in darkness secretly;
Nor for destruction, that doth waste
at noon-day openly.

7 A thousand at thy side shall fall,
on thy right hand shall lie
Ten thousand dead, yet unto thee
it shall not once come nigh.
8 Only thou with thine eyes shalt look,
and a beholder be;
And thou therein the just reward
of wicked men shalt see.
9 Because the Lord, who constantly
my refuge is alone,
Ev'n the most High, is made by thee
thy habitation;
10 No plague shall near thy dwelling come,
no ill shall thee befall:
11 For thee to keep in all thy ways
his angels charge he shall.
12 They in their hands shall bear thee up,
still waiting thee upon;
Lest thou at any time should'st dash
thy foot against a stone.
13 Upon the adder thou shalt tread,
and on the lion strong:
Thy feet on dragons trample shall,
and on the lions young.
14 Because on me he set his love,
I'll save and set him free:
Because my great name he hath known
I will him set on high.
15 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
and honour him I will.
16 With length of days unto his mind
I will him satisfy;

I also my salvation
will cause his eyes to see.

PSALM XCII.

A Psalm or Song for the Sabbath-day.

In this Psalm or Song for the Sabbath-day, (1) Praise, the business of the Sabbath, is earnestly recommended; ver. 1—3. (2) God's works, which are the reason of the Sabbath and ground of praise, are celebrated, in their greatness, and unsearchableness; ver. 4—6. (3) The ruin of sinners and the felicity of saints are beautifully contrasted. Sinners shall perish: but God the portion and life of saints shall endure for ever. Sinners, notwithstanding their temporary flourish, shall be cut off and destroyed. Saints shall be exalted and comforted. Sinners shall be confounded and ruined; but saints, through their union to, and fellowship with Christ, shall prosper and flourish, to the manifestation of God's faithfulness and equity; ver. 7—15.

While I keep the sabbath of the Lord my God, let these things deeply affect my heart: and be it my care, by a steady conversation and manifest growth in grace, to verify these precious promises of the New Testament in Jesus' blood.

TO render thanks unto the Lord
it is a comely thing,
And to thy name, O thou most High,
due praise aloud to sing.
2 Thy loving kindness to shew forth,
when shines the morning light;
And to declare thy faithfulness
with pleasure ev'ry night.

3 On a ten-stringed instrument,
upon the psaltery,
And on the harp with solemn sound,
and grave sweet melody.

4 For thou, Lord, by thy mighty work,
hast made my heart right glad :
And I will triumph in the works
which by thine hands were made.

5 How great, Lord, are thy works! each
of thine a deep it is. [thought

6 A brutish man it knoweth not;
fools understand not this.

7 When those that lewd and wicked are
spring quickly up like grass,
And workers of iniquity
do flourish all apace :

It is that they for ever may
destroyed be and slain :

8 But thou, O Lord, art the most High,
for ever to remain.

9 For, lo, thine enemies, O Lord,
thine en'mies perish shall :
The workers of iniquity
shall be dispersed all.

10 But thou shalt like unto the horn
of th' unicorn, exalt
My horn on high : thou with fresh oil
anoint me also shalt.

11 Mine eye shall also my desire
see on mine enemies :
Mine ears shall of the wicked hear,
that do against me rise.

12 But like the palm-tree flourishing
shall be the righteous one;
He shall like to the cedar grow
that is in Lebanon.

13 Those that within the house of God
are planted by his grace.

They shall grow up and flourish all
in our God's holy place.

14 And in old age, when others fade,
they fruit still forth shall bring;
They shall be fat, and full of sap,
and aye be flourishing.
15 To shew that upright is the Lord;
he is a rock to me;
And he from all unrighteousness
is altogether free.

PSALM XCIII.

This Psalm is a triumphant celebration of the government of JEHOVAH, and of Jesus our Redeemer, in (1) The awfulness, strength, stability, and duration thereof; ver. 1, 2. (2) In his triumphant victories over all oppositions; ver. 3, 4. (3) In the faithfulness and certainty of his words, and the holiness of his court; ver. 5.

While I sing, let my soul rejoice in the highness of my God, and in the glories of my Redeemer.

THE Lord doth reign, and cloth'd is he
with majesty most bright:
His works do shew him cloth'd to be
and girt about with might.
The world is also 'stablished,
that it cannot depart.
2 Thy throne is fix'd of old, and thou
from everlasting art.

3 The floods, O Lord, have lifted up,
they lifted up their voice;
The floods have lifted up their waves,
and made a mighty noise.
4 But yet the Lord that is on high,
is more of might by far

Than noise of many waters is,
or great sea-billows are.
5 Thy testimonies ev'ry one
in faithfulness excel:
And holiness for ever, Lord,
thine house becometh well.

PSALM XCIV.

This is a Psalm for the afflicted people of God, in which (1) God's just vengeance is implored upon their haughty, active, cruel, and atheistical oppressors, whose folly is exposed from the consideration of God's works of creation, providence and grace; ver. 1—11. (2) His gracious comforts are presented to the persecuted saints, that he will bless them in and by their afflictions; and give them rest after them, while their enemies are ruined; that God will not cast them off, when cast down, but will, in his due time, reduce things to their right course; to verify which, the Psalmist produceth part of his own experience; ver. 12—24.

While I sing, let all revenge be rooted from my heart; all repining at afflictions be banished from my soul. But in every plunge of adversity, let me cast my burden on the Lord, that he may sustain me and help me in the time of need. Let me rejoice in the assured hopes of God's yet reforming the church, and spreading his glory among the nations.

O LORD God, unto whom alone
all vengeance doth belong:
O mighty God, who vengeance own'st,
shine forth, avenging wrong.
2 Lift up thyself, thou of the earth
the sovereign Judge that art:
And unto those that are so proud,
a due reward impart.
3 How long, O mighty God, shall they
who lewd and wicked be,

How long shall they who wicked are,
thus triumph haughtily?
4 How long shall things most hard by them
be uttered and told?
And all that work iniquity
to boast themselves be bold.
5 Thy folk they break in pieces, Lord,
thine heritage oppress;
6 The widow they, and strangers slay,
and kill the fatherless.
7 Yet say they, God shall it not see,
nor God of Jacob know.
8 Ye brutish people! understand;
fools! when wise will ye grow?
9 The Lord did plant the ear of man,
and hear them shall not he?
He only form'd the eye, and then
shall he not clearly see?
10 He that the nations doth correct,
shall he not chastise you?
He knowledge unto man doth teach,
and shall himself not know?
11 Man's thoughts to be but vanity,
the Lord doth well discern.
12 Bless'd is the man thou chast'nest, Lord,
and mak'st thy law to learn;
13 That thou may'st give him rest from days
of sad adversity,
Until the pit be digg'd for those
that work iniquity.
14 For sure the Lord will not cast off
those that his people be,
Neither his own inheritance
quit and forsake will he.

15 But judgment unto righteousness
shall yet return again;
And all shall follow after it,
that are right-hearted men.

16 Who will rise up for me, against
those that do wickedly?
Who will stand up for me, 'gainst those
that work iniquity?
17 Unless the Lord had been my help,
When I was sore opprest,
Almost my soul had in the house
of silence been at rest.

18 When I had uttered this word,
(my foot doth slip away,)
Thy mercy held me up, O Lord,
thy goodness did me stay.
19 Amidst the multitude of thoughts
which in my heart do fight,
My soul, lest it be overcharg'd,
thy comforts do delight.

20 Shall of iniquity the throne
have fellowship with thee,
Which mischief, cunningly contriv'd,
doth by a law decree?
21 Against the righteous souls they join,
they guiltless blood condemn.
22 But of my refuge God's the rock,
and my defence from them.

23 On them their own iniquity
the Lord shall bring and lay,
And cut them off in their own sin;
our Lord God shall them slay.

PSALM XCV.

This Psalm contains, (1) Solemn calls to celebrate the praises of Jesus and his Father, on account of what he had done, and what he is to us, and we to him; ver. 1—7. (2) Alarming warnings to hear his voice, and not to harden our hearts, as the Israelites in the desert, who on that account were debarred from the promised land; ver. 7—11.

While I sing, let me behold the glories of my Redeemer, and believe my new covenant relation to him; and while it is yet called to day, let me beware of being hardened through the deceitfulness of sin.

Since there is a promise left me of entering into his rest, let me take heed, lest I should seem to come short of it, by unbelief.

O COME, let us sing to the Lord:
come, let us ev'ry one
A joyful noise make to the Rock
of our salvation.

2 Let us before his presence come
with praise and thankful voice;
Let us sing psalms to him with grace,
and make a joyful noise.

3 For God, a great God, and great King,
above all gods he is.

4 Depths of the earth are in his hand,
the strength of hills is his.

5 To him the spacious sea belongs,
for he the same did make:
The dry land also from his hands
its form at first did take.

6 O come, and let us worship him,
let us bow down withal,
And on our knees before the Lord,
our Maker let us fall.

7 For he's our God, the people we
of his own pasture are,
And of his hand the sheep; to-day,
if ye his voice will hear.

8 Then harden not your hearts, as in
the provocation,
As in the desart, on the day
of the tentation:
9 When me your fathers tempt'd and prov'd,
and did my working see:
10 Ev'n for the space of forty years
this race hath grieved me:

I said, this people errs in heart,
my ways they do not know:
11 To whom I sware in wrath, that to
my rest they should not go.

PSALM XCVI.

This Psalm was part of the hymn sung at the translation of the ark from the house of Obed-edom to the city of David; 1 Chron. xvi. 1. 22—33, but relates to the calling of the Gentiles to our Redeemer. Here are, (1) Solemn calls to ascribe praises and glory to our high and great Immanuel; ver. 1—9. (2) Loud proclamations of Jesus' establishment of his gospel church, and of his coming to judge the world, to the great joy of his friends; ver. 10—13.

While these high praises of God are in my mouth, let my heart behold the glory, believe the promises, and burn with desire after the enjoyment of Christ, and of God in him.

O SING a new song to the Lord,
sing all the earth to God:
2 To God sing, bless his name, shew still
his saving health abroad.

3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.
4 For great's the Lord, and greatly he
is to be magnify'd:
Yea, worthy to be fear'd is he
above all gods beside.
5 For all the gods are idols dumb,
which blinded nations fear;
But our God is the Lord, by whom
the heav'ns created were.
6 Great honour is before his face,
and majesty divine:
Strength is within his holy place,
and there doth beauty shine.
7 Do ye ascribe unto the Lord,
of people ev'ry tribe;
Glory do ye unto the Lord,
and mighty pow'r ascribe.
8 Give ye the glory to the Lord
that to his name is due:
Come ye into his courts, and bring
an offering with you.
9 In beauty of his holiness,
O do the Lord adore:
Likewise, let all the earth throughout
tremble his face before.
10 Among the heathen say, God reigns:
the world shall stedfastly
Be fix'd from moving: he shall judge
the people righteously.
11 Let heav'ns be glad before the Lord,
and let the earth rejoice:

Let seas, and all that is therein,
cry out, and make a noise.
12 Let fields rejoice, and ev'ry thing
that springeth of the earth:
Then woods, and ev'ry tree shall sing
with gladness and with mirth
13 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness,
the people faithfully.

PSALM XCVII.

This Psalm is of the same strain with the preceding; and contains, (1) Solemn calls to the Gentile nations to rejoice at the equity and extent of Jesus' new testament kingdom, and at the destruction of hardened Jews and heathen idolaters, occasioned by the establishment thereof; ver. 1—7. (2) Representations of the pure and holy joy of the saints, on account of Jesus' highness, the glory of God manifested therein, and of the care taken for their safety and comfort; ver. 8—12.

Join the choir, O my soul. Sing praises to thy King; sing praises with understanding.

GOD reigneth; let the earth be glad,
and isles rejoice each one.
2 Dark clouds him compass; and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about.
4 His lightnings lighten did the world;
earth saw, and shook throughout.
5 Hills at the presence of the Lord,
like wax did melt away:
Ev'n at the presence of the Lord
of all the earth, I say.

6 The heav'ns declare his righteousness,
all men his glory see.
7 All who serve graven images,
confounded let them be.
Who do of idols boast themselves,
let shame upon them fall:
Ye that are called gods, see that
ye do him worship all.
8 Sion did hear and joyful was,
glad Judah's daughters were;
They much rejoic'd, O Lord, because
thy judgments did appear.
9 For thou, O Lord, art high above
all things on earth that are:
Above all other gods thou art
exalted very far.
10 Hate ill, all ye that love the Lord:
his saints' souls keepeth he;
And from the hands of wicked men
he sets them safe and free.
11 For all those that be righteous
sown is a joyful light,
And gladness sown is for all those
that are in heart upright.
12 Ye righteous, in the Lord rejoice;
express your thankfulness
When ye into your memory
do call his holiness.

PSALM XCVIII.

This Psalm insists on the same subject as the two preceding; and contains, (1) Demands of praise to the Redeemer, for the wonders he hath wrought; the victories he hath won; the discoveries he hath made, and the promises he fulfils; ver. 1, 3. (2) Demands of universal.

and high rejoicing at the erection and establishment of his gospel church; and at his coming in the clouds to judge the world; ver. 4—9.

While my lips utter these lofty notes, let my soul according to this time also, say, What hath the Lord wrought? What is Jesus? What is JEHOVAH to my heart? What hath he done for mankind, and what for my soul? What of Jesus? What of JEHOVAH, have mine eyes seen and my heart tasted? And while I assuredly believe his return to judgment, let me with ardor look for that blessed hope, and glorious appearance of the great God my Saviour. Let my soul with rapture spring forth to meet his burning chariot-wheels, and long to see creation all on flames.

O SING a new song to the Lord,
for wonders he hath done:
His right hand and his holy arm
him victory hath won.
2 The Lord God his salvation
hath caused to be known:
His justice in the heathens' sight
he openly hath shewn.

3 He mindful of his grace and truth
to Isr'el's house hath been:
And the salvation of our God
all ends of the earth have seen.
4 Let all the earth unto the Lord
send forth a joyful noise:
Lift up your voice aloud to him,
sing praises and rejoice.

5 With harp, with harp, and voice of psalms
unto JEHOVAH sing.
6 With trumpets, cornets, gladly sound
before the Lord the King.
7 Let seas, and all their fulness roar,
the world, and dwellers there.

8 Let floods clap hands, and let the hills
together joy declare.

9 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness,
his folk with equity.

PSALM XCIX.

This Psalm is of the same general nature with the three preceding, and calls men to revere, worship, and praise the Messiah, and his Father, (1) For the glory, greatness, mercy, and equity of his government; ver. 1—5. (2) For the instances of his kindness to Israel, in remarkably regarding and honouring their noted deliverers, and reformers; ver. 6—9.

While I sing this, let my soul stand in awe of JEHOVAH's greatness and excellency. Let me call on God in every time of need, that he may answer and save me. Let me hope that he will forgive and subdue, but never that he will indulge my transgressions. For the Lord my God is holy.

TH' eternal Lord doth reign as King;
let all the people quake:
He sits between the cherubims,
let th' earth be mov'd and shake.

2 The Lord in Zion great and high,
above all people is.

3 Thy great and dreadful name (for it
is holy) let them bless.

4 The King's strength also judgment loves;
thou settlest equity:
Just judgment thou dost execute
in Jacob righteously.

5 The Lord our God exalt on high;
and rev'rently do ye

Before his footstool worship him:
the holy One is he.

6 Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
and he them answer'd all.

7 Within the pillar of the cloud
he unto them did speak:
The testimonies he them taught,
and laws, they did not break.

8 Thou answerd'st them, O Lord our God,
thou wast a God that gave
Pardon to them, though on their deeds
thou wouldest vengeance have.

9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worship: for the Lord
our God is holy still.

PSALM C.

A Psalm of Praise.

This Psalm, (1) Contains a solemn call to the Gentiles to praise God and rejoice in him; ver. 1—4. (2) Furnisheth us with matter of praise, viz. that he is God, and stands nearly related to us, and that his mercy and truth are everlasting; ver. 3, 5.

Knowing the Lord to be my God, let me approach his ordinances, and enter his heavenly palaces, with an heart ravished with his excellencies and kindness, and a mouth filled with his praise.

ALL people, that on earth do dwell,
sing to the Lord with cheerful voice;

2 Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

3 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

4 O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.

5 For why? the Lord our God is good,
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

SECOND VERSION.

O ALL ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness: him before
come with a singing voice.
3 Know ye the Lord, that he is God;
not we, but he us made:
We are his people, and the sheep
within his pasture fed.
4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good,
his mercy faileth never;
And to all generations
his truth endureth ever.

PSALM CI.

A Psalm of DAVID.

This Psalm was probably composed when David

sumed the government of his kingdom, and contains his holy resolutions, (1) To make God's mercies and judgments the connected matter of his song; and to walk circumspectly before his family, through the assisting presence of God; ver. 1, 2. (2) To purge his family and kingdom; discouraging and punishing persons mischievous, wicked slanderers, liars, and deceitful workers; and encouraging the pious; ver. 3—8.

While I sing, let me remember my faults, and in the strength of the grace that is in Christ Jesus, form the like holy resolutions.

1 MERCY will and judgment sing,
Lord, I will sing to thee.
2 With wisdom in a perfect way,
shall my be behaviour be:
O when, in kindness unto me,
wilt thou be pleas'd to come?
I with a perfect heart will walk
within my house at home.

3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
4 A stubborn and a froward heart
depart quite from me shall:
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear
nor him that looketh high.
6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.

7 Who of deceit a worker is,
in my house shall not dwell:
And in my presence shall he not
remain, that lies doth tell.
8 Yea, all the wicked of the land
early destroy will I:
All from God's city to cut off
that work iniquity.

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

This Psalm relates to some grievous distress; wherein are observable, (1) Bitter complaints of divine hidings and wrath; of sore bodily troubles; of inward griefs and perplexities; of calumnious reproaches; of sudden changes of condition, and of apparent nearness to death; ver. 1—11. (2) Seasonable comforts against these grievances, fetched in from the eternity and unchangeableness of God; ver. 12, 24, 27. from the deliverances, spread, and establishment he will grant to his church, in answer to the prayers, and for the comfort of his afflicted people; ver. 13—28.

While I sing, think, my soul, if I am exercised by my troubles; if these of the inner man bear heaviest on my heart, and if I am a cordial partaker with Zion in her joys and griefs.

O LORD, unto my pray'r give ear,
my cry let come to thee:
2 And in the day of my distress,
hide not thy face from me.
Give ear to me: what time I call,
to answer me make haste.
3 For as an hearth my bones are burnt;
my days like smoke do waste.

4 My heart within me smitten is,
and it is withered
Like very grass; so that I do
forget to eat my bread.
5 By reason of my groaning voice,
my bones cleave to my skin.
6 Like pelican in wilderness
forsaken I have been:
7 I like an owl in desert am,
that nightly there doth moan,
I watch, and like a sparrow am
on the house-top alone.
8 My bitter en'mies all the day,
reproaches cast on me;
And, being mad at me, with rage
against me sworn they be.
9 For why? I ashes eaten have
like bread, in sorrows deep:
My drink I also mingled have
with tears that I did weep.
10 Thy wrath and indignation
did cause this grief and pain;
For thou hast lift me up on high,
and cast me down again.
11 My days are like unto a shade,
which doth declining pass:
And I am dry'd and withered,
ev'n like unto the grass.
12 But thou, Lord, everlasting art,
and thy remembrance shall
Continually endure, and be
to generations all.
13 Thou shalt arise, and mercy have
upon thy Zion yet:

The time to favour her is come,
the time that thou hast set.
14 For in her rubbish and her stones
thy servants pleasure take;
Yea, they the very dust thereof
do favour for her sake.
15 So shall the heathen people fear
the Lord's most holy name;
And all the kings on earth shall dread
thy glory and thy fame.
16 When Zion by the mighty Lord,
built up again shall be,
In glory then, and majesty,
to men appear shall he.
17 The prayer of the destitute
he surely will regard;
Their prayer will he not despise,
by him it shall be heard.
18 For generations yet to come
this shall be on record:
So shall the people that shall be
created, praise the Lord.
19 He from his sanctuary's height
hath downward cast his eye:
And from his glorious throne in heav'n
the Lord the earth did spy:
20 That of the mournful prisoner
the groanings he might hear;
To set them free that unto death
by men appointed are:
21 That they in Zion may declare
the Lord's most holy name,
And publish in Jerusalem
the praises of the same.

22 When as the people gather shall
in troops with one accord,
When kingdoms shall assembled be
to serve the highest Lord.

23 My wonted strength and force he hath
abated in the way;
And he my days hath shortened:
24 Thus, therefore, did I say,
My God, in mid-time of my days
take thou me not away:
From age to age eternally
thy years endure and stay.

25 The firm foundation of the earth
of old time thou hast laid;
The heavens also are the work
which thine own hands have made.
26 Thou shalt for evermore endure:
but they shall perish all;
Yea, ev'ry one of them wax old,
like to a garment, shall:
Thou as a vesture shalt them change,
and they shall changed be.
27 But thou the same art, and thy years
are to eternity.
28 The children of thy servants shall
continually endure,
And in thy sight, O Lord, their seed
shall be establish'd sure.

SECOND VERSION.

LORD, hear my pray'r, and let my cry
have speedy access unto thee.
2 In day of my calamity,
O hide not thou thy face from me:

Hear when I call to thee; that day
An answer speedily return.
3 My days like smoke consume away,
And, as an hearth, my bones do burn.
4 My heart is wounded very sore,
And withered, like grass, doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is; my skin
All parch'd, doth cleave unto my bones.
6 The pelican of wilderness,
The owl in desart, I do match:
7 And, sparrow-like, companionless,
Upon the house's top I watch.
8 I all day long am made a scorn,
Reproach'd by my malicious foes:
The mad men are against me sworn,
The men against me that arose.
9 For I have ashes eaten up,
To me as if they had been bread;
And with my drink, I in my cup,
Of bitter tears, a mixture made.
10 Because thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd,
And thou again didst cast me down.
11 My days are like a shade alway,
Which doth declining swiftly pass:
And I am withered away,
Much like unto the fading grass.
12 But thou, O Lord, shalt still endure,
From change and all mutation free;

And to all generations sure
Shall thy remembrance ever be.
13 Thou shalt arise, and mercy yet
Thou to mount Zion shalt extend:
Her time for favour which was set,
Behold is now come to an end.
14 Thy saints take pleasure in her stones;
Her very dust to them is dear.
15 All heathen lands and kingly thrones,
On earth, thy glorious name shall fear.
16 God in his glory shall appear,
When Zion he builds and repairs.
17 He shall regard and lend his ear,
Unto the needy's humble pray'rs.
Th' afflicted's pray'r he will not scorn.
18 All times this shall be on record;
And generations yet unborn
Shall praise and magnify the Lord.
19 He from his holy place look'd down;
The earth he view'd from heav'n on high.
20 To hear the pris'ner's mourning groan,
And free them that are doom'd to die:
21 That Zion and Jerus'lem too,
His name and praise may well record:
22 When people, and the kingdoms do
Assemble all to praise the Lord.
23 My strength he weaken'd in the way;
My days of life he shortened.
24 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.
25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made,

26 They perish shall, as garments do:
But thou shalt evermore endure:
As vestures thou shalt change them so,
And they shall all be changed sure.
27 But from all changes thou art free;
Thy endless years do last for aye.
28 Thy servants and their seed who be,
Establish'd shall before thee stay.

PSALM CIII.

A Psalm of DAVID.

Here, (1) The Psalmist earnestly stirs up himself to praise God, for favours to himself in particular; for pardon of sins, healing of diseases, redemption from death; ver. 1—5. and for his mercies to his people, in revealing his mind to them; pardoning their sins; sympathizing with their weakness; pitying their afflictions; and perpetuating his new covenant mercy towards them and their seed; ver. 6—18. (2) Conscious of his own insufficiency, he requests the assistance of angels, and of all the works of God to praise Him who is their Sovereign; ver. 19—22.

Thus, my soul, let all my inward powers be stirred up to praise and thank my Redeemer, for all that he hath done for me, and for his church on earth.

O THOU my soul, bless God the Lord;
and all that in me is,
Be stirred up, his holy name
to magnify and bless.
2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.
3 All thine iniquities who doth
most graciously forgive;
Who thy diseases all and pains
doth heal, and thee relieve.

4 Who doth redeem thy life, that thou
to death may'st not go down :
Who thee with loving-kindness doth
and tender mercies crown.
5 Who with abundance of good things,
doth satisfy thy mouth :
So that, ev'n as the eagle's age,
renewed is thy youth.
6 God righteous judgment executes
for all oppressed ones.
7 His way to Moses, he his acts
made known to Isr'el's sons.

8 The Lord our God is merciful,
and he is gracious ;
Long-suffering, and slow to wrath,
in mercy plenteous.
9 He will not chide continually,
nor keep his anger still.
10 With us he dealt not as we sinn'd,
nor did requite our ill.

11 For as the heaven in its height
the earth surmounteth far :
So great to those that do him fear
his tender mercies are.
12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.
13 Such pity as a father hath
unto his children dear :
Like pity shews the Lord to such
as worship him in fear.
14 For he remembers we are dust,
and he our frame well knows.

15 Frail man, his days are like the grass,
as flow'r in field he grows.
16 For over it the wind doth pass,
and it away is gone;
And of the place where once it was
it shall no more be known.
17 But unto them that do him fear
God's mercy never ends;
And to their children's children still
his righteousness extends.
18 To such as keep his covenant,
and mindful are alway
Of his most just commandements,
that he may them obey.
19 The Lord prepared hath his throne
in heavens firm to stand:
And ev'ry thing that being hath
his kingdom doth command.
20 O ye his angels, that excel
in strength, bless ye the Lord;
Ye who obey what he commands,
and hearken to his word.
21 O bless and magnify the Lord,
ye glorious hosts of his;
Ye ministers, that do fulfil
whate'er his pleasure is.
22 O bless the Lord, all ye his works,
wherewith the world is stor'd
In his dominions every where:
my soul, bless thou the Lord.

PSALM CIV.

This Psalm was perhaps composed along with the preceding one; and contains, (1) High celebrations of G

as the God of nature; particularly of his appearances in his heavenly palaces; ver. 1—4. of his creation of the sea and dry land; ver. 5—9. of the provision he makes for his creatures, according to their respective needs; ver. 10—28. and of his sovereign dominion and influence over them; ver. 29—32. (2) Holy resolutions to meditate on, and praise the Lord, in the view of his destruction of the wicked; ver. 33—35.

Lo! how stretched heavens, how refulgent luminaries, how fertile fields, how towering woods, how roaring seas, how ranging brutes, how labouring men, how flaming seraphs, unite their force to awaken my soul, to tune my heart, to the high praises of her REDEEMER! Let me meet my God, my Christ in every view. In every sound, let me hear his voice. In every form let me discern how great is his goodness, and how great is his beauty! Nor let creation's lower plains detain my heart. Let new covenant relations to my unbounded ALL, let redemption through his blood, fix all my thoughts, enrapture all my inward powers; that I may sing anthems, all on fire, to him who loved me, and gave himself for me.

BLESS God, my soul: O Lord my God,
thou art exceeding great;
With honour and with majesty
thou clothed art in state.
2 With light, as with a robe, thyself
thou coverest about:
And, like unto a curtain, thou
the heavens stretchest out.
3 Who of his chambers doth the beams
within the waters lay;
Who doth the clouds his chariot make,
on wings of wind make way.
4 Who flaming fire his ministers,
his angels sp'rits doth make.
5 Who earth's foundations did lay,
that it should never shake.

6 Thou didst it cover with the deep,
as with a garment spread:
The waters stood above the hills,
when thou the word but said.
7 But at the voice of thy rebuke
they fled, and would not stay:
They at thy thunder's dreadful voice
did haste them fast away.
8 They by the mountains do ascend,
and by the valley-ground
Descend, unto that very place
which thou for them didst found.
9 Thou hast a bound unto them set,
that they may not pass over,
That they do not return again
the face of earth to cover.
10 He to the valleys sends the springs,
which run among the hills:
11 They to all beasts of field give drink,
wild asses drink their fills.
12 By them the fowls of heav'n shall have
their habitation,
Which do among the branches sing
with delectation.
13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increase of thy works
the earth is satisfy'd.
14 For cattle he makes grass to grow,
he makes the herb to spring
For th' use of man, that food to him
he from the earth may bring.
15 And wine that to the heart of man
doth cheerfulness impart,

Oil that his face makes shine, and bread
that strengtheneth his heart.
16 The trees of God are full of sap;
the cedars that do stand
In Lebanon, which planted were
by his almighty hand.
17 Birds of the air, upon their boughs,
do choose their nests to make;
As for the stork, the fir-tree she
doth for her dwelling take.
18 The lofty mountains for wild goats
a place of refuge be:
The conies also to the rocks
do for their safety flee.
19 He sets the moon in heav'n, thereby
the seasons to discern:
From him the sun his certain time
of going down doth learn.
20 Thou darkness mak'st, 'tis night; then
of forests creep abroad. [beasts
21 The lions young roar for their prey,
and seek their meat from God.
22 The sun doth rise and home they flock,
down in their dens they lie.
23 Man goes to work, his labour he
doth to the evening ply.
24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made;
earth's of thy riches full.
25 So is this great and spacious sea,
wherein things creeping are,
Which number'd cannot be; and beasts
both great and small are there.

26 There ships go; there thou mak'st to play
that leviathan great.
27 These all wait on thee, that thou may'st
in due time give them meat.
28 That which thou givest unto them,
they gather for their food;
Thine hand thou op'nest lib'rally,
they filled are with good.
29 Thou hid'st thy face, they troubled are,
their breath thou tak'st away;
Then do they die, and to their dust
return again do they.
30 Thy quick'ning sp'rit thou sendest forth,
then they created be:
And then the earth's decayed face
renewed is by thee.
31 The glory of the mighty Lord
continue shall for ever:
The Lord JEHOVAH shall rejoice
in all his works together.
32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they presently do smoke.
33 I will sing to the Lord most high,
so long as I shall live;
And while I being have, I shall
to my God praises give.
34 Of him my meditation shall
sweet thoughts to me afford;
And as for me I will rejoice
in God, my only Lord.
35 From earth let sinners be consum'd,
let ill men no more be:

O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

PSALM CV.

This Psalm was a part of the solemn hymn sung at the translation of the ark from the house of Obed-edom to the city of David; 1 Chron. xvi. and contains, (1) Solemn calls to meditate on, seek, magnify, and praise God, who is so great, so gracious, and so nearly connected with us; ver. 1—7. (2) A narrative of the particular mercies of God to Israel for the space of 480 years, as grounds of praise; particularly, 1. His covenant with their patriarchs; ver. 8—11. 2. His care of them, while strangers and sojourners; ver. 12—15. 3. His advancement of Joseph, to be the shepherd and stone of Israel; ver. 16—22. 4. His increasing of them in Egypt, and at last delivering them from it, in the way of inflicting manifold plagues on the Egyptians; ver. 23—38. 5. His care of them in the wilderness, and settling them in Canaan, as a peculiar people to himself; ver. 30—45.

While I sing, let my soul, with affecting wonder, think what God is to me; and what he hath done for me, and his church, in prosecution of his covenant engagements with Jesus Christ.

GIVE thanks to God; call on his name;
to men his deeds make known.
2 Sing ye to him, sing psalms; proclaim
his wondrous works each one.
3 See that ye in his holy name
to glory do accord;
And let the heart of ev'ry one
rejoice that seeks the Lord.

4 The Lord Almighty, and his strength
with stedfast hearts seek ye:
His blessed and his gracious face
seek ye continually.

5 Think on the works which he hath done,
which admiration breed;
His wonders, and the judgments all
which from his mouth proceed.
6 O ye that are of Abrah'm's race,
his servant well approv'n;
And ye that Jacob's children are,
whom he choos'd for his own.
7 Because he, and he only, is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.
8 His cov'nant he remember'd hath,
that it may ever stand:
To thousand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Isaac, by his oath,
he did renew the same.
10 And unto Jacob for a law,
he made it firm and sure;
A covenant to Israel,
which ever should endure.
11 He said, I'll give Canaan's land
for heritage to you.
12 While they were strangers there, and few,
in number very few.
13 While yet they went from land to land
without a sure abode;
And while, through sundry kingdoms, they
did wander far abroad;
14 Yet notwithstanding suffer'd he
no man to do them wrong:

Yea, for their sakes, he did reprove
kings, who were great and strong.
15 Thus did he say, touch ye not those
that mine anointed be,
Nor do the prophets any harm,
that do pertain to me.
16 He call'd for famine on the land,
he brake the staff of bread;
17 But yet he sent a man before,
by whom they should be fed:
Ev'n Joseph, whom unnat'rally
sell for a slave did they;
18 Whose feet with fetters they did hurt,
and he in irons lay;
19 Until the time that his word came
to give him liberty;
The word and purpose of the Lord
did him in prison try.
20 Then sent the king, and did command
that he enlarg'd should be:
He that the people's ruler was,
did send to set him free.
21 A lord to rule his family
he rais'd him, as most fit;
To him of all that he possess'd
he did the charge commit:
22 That he might at his pleasure bind
the princes of the land:
And he might teach his senators
wisdom to understand.
23 The people then of Israel
down into Egypt came:
And Jacob also sojourned
within the land of Ham.

24 And he did greatly by his pow'r
increase his people there;
And stronger than their enemies
they by his blessing were.
25 Their hearts he turned to envy
his folk maliciously,
With those that his own servants were
to deal in subtilty.
26 His servant Moses he did send,
Aaron his chosen one.
27 By these his signs and wonders great
in Ham's land were made known.
28 Darkness he sent, and made it dark;
his word they did obey.
29 He turn'd their waters into blood,
and he their fish did slay.
30 The land, in plenty, brought forth frogs
in chambers of their kings.
31 His word all sorts of flies and lice
in all their borders brings.
32 He hail for rain, and flaming fire
into their land he sent:
33 And he their vines and fig-trees smote
trees of their coasts he rent.
34 He spake, and catterpillars came,
locusts did much abound;
35 Which in their land all herbs consum'd,
and all fruits of their ground.
36 He smote all first-born in their land,
chief of their strength each one.
37 With gold and silver brought them forth,
weak in their tribes were none.
38 Egypt was glad when forth they went,
their fear on them did light.

39 He spread a cloud for covering,
and fire to shine by night.
40 They ask'd, and he brought quails: with
of heav'n he filled them. [bread
41 He open'd rocks, floods gush'd and ran
in deserts like a stream.

42 For on his holy promise he,
and servant Abrah'm, thought,
43 With joy his people, his elect
with gladness, forth he brought.
44 And unto them the pleasant lands
he of the heathen gave:
That of the people's labour they
inheritance might have.

45 That they his statutes might observe
according to his word:
And that they might his laws obey.
Give praise unto the Lord.

PSALM CVI.

This Psalm may be considered as a supplement to the preceding. That exhibited to our view the marvellous kindness of God to Israel. This exhibits the fearful rebellions of Israel against their gracious God. We have, (1) A Preface, ascribing praise to God, exhibiting comfort to his saints; and requesting favours from God; ver. 1—5. (2) An alarming confession or narrative of Israel's wickedness against their God, notwithstanding his marvellous kindness to them; in provoking him at the Red sea; ver. 6—12. in lusting after sensual gratifications; ver. 13—15. in mutinying against his vicegerents; ver. 16—18. in worshipping the golden calf ver. 19—23. in murmuring contempt of the promised land; ver. 24—27. in joining with the Moabites and Midianites, in the worship of Baal-Peor; ver. 28—31. in quarrelling with Moses at Kadeth; ver. 32—33. in incorporating themselves with the Canaanites, and imitating

their idolatrous and cruel customs; ver. 34—39. (3) An affecting view of God's great compassion to Israel, notwithstanding they had provoked him to inflict sore and almost destructive punishments upon them; ver. 40—46. (4) An affectionate improvement of his kindness, in imploring his powerful deliverance, and ascription of endless praises to his name; ver. 47—48.

While I sing, let my soul be deeply affected with the dreadful nature of sin, and with men's obstinacy, nay, mine own obstinacy therein. Let me, with amazement, behold the unbounded mercy of God to men; and that where sin hath abounded, grace doth much more abound.

GIVE praise and thanks unto the Lord,
for bountiful is he;
His tender mercy doth endure
unto eternity.
2 God's mighty works who can express?
or shew forth all his praise?
3 Blessed are they that judgment keep,
and justly do always.
4 Remember me, Lord, with that love
which thou to thine dost bear;
With thy salvation, O my God,
to visit me draw near:
5 That I thy chosen's good may see,
and in their joy rejoice:
And may with thine inheritance
triumph with cheerful voice.
6 We with our fathers sinned have,
and of iniquity
Too long we have the workers been,
we have done wickedly.
7 The wonders great, which thou, O Lord,
didst work in Egypt land,
Our fathers, though they saw, yet them
they did not understand:

And they thy mercies' multitude
kept not in memory,
But at the sea, ev'n the Red sea,
provok'd him grievously.
8 Nevertheless he saved them,
ev'n for his own name's sake;
That so he might to be well known
his mighty power make.
9 When he the Red sea did rebuke,
then dried up it was:
Through depths, as through the wilderness,
he safely made them pass.
10 From hands of those that hated them
he did his people save:
And from th' en'my's cruel hand
to them redemption gave.
11 The waters overwhelm'd their foes;
not one was left alive.
12 Then they believ'd his word, and praise
to him in songs did give.
13 But soon did they his mighty works
forget unthankfully,
And on his counsel and his will
did not wait patiently:
14 But much did lust in wilderness,
and God in desert tempt.
15 He gave them what they sought, but to
their soul he leanness sent.
16 And against Moses, in the camp,
their envy did appear;
At Aaron they, the saint of God,
envious also were.
17 Therefore the earth did open wide,
and Dathan did devour,

And all Abiram's company
did cover in that hour.
18 Likewise among their company
a fire was kindled then;
And so the hot consuming flame.
burnt up those wicked men.
19 Upon the hill of Horeb they
an idol calf did frame.
A molten image they did make,
and worshipped the same.
20 And thus their glory, and their God,
most vainly changed they
Into the likeness of an ox
that eateth grass or hay.
21 They did forget the mighty God,
that had their Saviour been,
By whom such great things brought to pass
they had in Egypt seen.
22 In Ham's land he did wondrous works;
things terrible did he,
When he his mighty hand and arm
stretch'd out at the Red sea.
23 Then said he, he would them destroy,
had not, his wrath to stay,
His chosen Moses stood in breach,
that them he should not slay.
24 Yea, they despis'd the pleasant land,
believed not his word:
25 But in their tents they murmured,
not heark'ning to the Lord.
26 Therefore in desert, them to slay,
he lifted up his hand:
27 'Mong nations to o'erthrow their seed,
and scatter in each land.

28 They unto Baal-peor did
themselves associate;
The sacrifices of the dead
they did profanely eat.
29 Thus, by their lewd inventions,
they did provoke his ire;
And then upon them suddenly
the plague brake in as fire.
30 Then Phineas rose, and justice did;
and so the plague did cease;
31 That to all ages counted was
to him for righteousness.

32 And at the waters where they strove,
they did him angry make,
In such sort, that it fared ill
with Moses for their sake:
33 Because they there his spirit meek
provoked bitterly,
So that he utter'd with his lips
words unadvisedly.

34 Nor, as the Lord commanded them,
did they the nations slay:
35 But with the heathen mingled were,
and learn'd of them their way.
36 And they their idols serv'd which did
a snare unto them turn.
37 Their sons and daughters they to dev'ls
in sacrifice did burn.
38 In their own children's guiltless blood
their hands they did imbrue,
Whom to Canaan's idols they
for sacrifices slew:
So was the land defil'd with blood.
They stain'd with their own way;

And with their own inventions
a whoring they did stray.
40 Against his people kindled was
the wrath of God therefore,
Insomuch that he did his own
inheritance abhor.
41 He gave them to the heathen's hand;
their foes did them command.
42 Their en'mies them oppress'd, they were
made subject to their hand.

43 He many times deliver'd them:
but with their counsel so
They him provok'd, that for their sin
they were brought very low.
44 Yet their affliction he beheld,
when he did hear their cry:
45 And he for them his covenant
did call to memory:

After his mercies' multitude
46 He did repent: and made
Them to be pity'd of all those
who did them captive lead.
47 O Lord our God, us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.
48 Bless'd be JEHOVAH, Isr'el's God,
to all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

PSALM CVII.

This Psalm may be considered as an appendix to the two foregoing. Those represented the providence of

God, towards his chosen Israelites, who prefigured his gospel church. This (1) represents the providences of God to the children of men in general, and calls them to praise him for his kindness and mercy therein: Particularly, 1. In directing and gathering travellers, whom he had justly dispersed: ver. 1—7. 2. In delivering prisoners whom he had justly confined: ver. 8—14. 3. In healing the sick, whom he had justly plagued; ver. 15—22 4. In relieving mariners whom he had justly bestormed; ver. 23—30. 5. In changing the condition of territories, persons, and families, at his pleasure, to the comfort of his people, and the restraining of wickedness; ver. 31—42. (2) It encourageth men to a careful observation of God's providences; ver. 43.

Let me sing this, with a heart deeply affected with the various providences of God towards myself and others, while we have walked by the way; been confined in prisons; or lain on beds of languishing; traversed the surface of the depths, or laboured in our respective employments. Let me be a careful observer of providences, and compare them with the oracles of God, with my behaviour, and my prayers, and with one another. So shall I understand the loving kindness of the Lord.

PRAISE God, for he is good: for still
his mercies lasting be.
2 Let God's redeem'd say so, whom he
from th' en'my's hand did free:
3 And gather'd them out of the lands,
from north, south, east, and west.
4 They stray'd in desert's pathless way,
no city found to rest.

5 For thirst and hunger in them faints
6 Their soul. When straits them press,
They cry unto the Lord, and he
them frees from their distress.
7 Them also in a way to walk
that right is he did guide,

That they might to a city go,
wherein they might abide.
8 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
9 For he the soul that longing is,
doth fully satisfy;
With goodness he the hungry soul
doth fill abundantly.

10 Such as shut up in darkness deep,
and in death's shade abide;
Whom strongly hath affliction bound,
and irons fast have ty'd:
11 (Because against the words of God
they wrought rebelliously;
And they the counsel did contemn
of him that is most High.)

12 Their heart he did bring down with grief,
they fell, no help could have.
13 In trouble then they cry'd to God,
he them from straits did save.
14 He out of darkness did them bring,
and from death's shade them take;
Those bands wherewith they had been (bound,
asunder quite he brake.
15 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
16 Because the mighty gates of brass
in pieces he did tear;
By him in sunder also cut
the bars of iron were.

17 Fools, for their sin and their offence,
do sore affliction bear.
18 All kind of meat their soul abhors;
they to death's gates draw near.
19 In grief they cry to God; he saves
them from their miseries.
20 He sends his word, them heals, and them
from their destructions frees.

21 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
22 And let them sacrifice to him
off'rings of thankfulness;
And let them shew abroad his works
in songs of joyfulness.

23 Who go to sea in ships, and in
great waters trading be,
24 Within the deep these men God's works
and his great wonders see.
25 For he commands, and forth in haste
the stormy tempest flies,
Which makes the sea with rolling waves
aloft to swell and rise.

26 They mount to heav'n, then to the depths
they do go down again;
Their soul doth faint and melt away,
with trouble and with pain.
27 They reel and stagger like one drunk,
at their wits' end they be:
28 Then they to God in trouble cry,
who them from straits doth free.
29 The storm is chang'd into a calm,
at his command and will;

So that the waves which rag'd before
now quiet are and still.
30 Then are they glad because at rest
and quiet now they be;
So to the haven he them brings,
which they desir'd to see.
31 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
32 Among the people gathered,
let them exalt his name;
Among assembled elders spread
his most renowned fame.
33 He to dry land turns water-springs;
and floods to wilderness;
34 For sins of those that dwell therein,
fat land to barrenness.
35 The burnt and parched wilderness
to water-pools he brings;
The ground that was dry'd up before,
he turns to water-springs.
36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiously to live.
37 There sow they fields, and vineyards plant,
to yield fruits of increase.
38 His blessing makes them multiply,
lets not their beasts decrease.
39 Again they are diminished,
and very low brought down,
Through sorrow and affliction,
and great oppression.

40 He upon princes pours contempt,
and causeth them to stray,
And wander in a wilderness
wherein there is no way.
41 Yet setteth he the poor on high
from all his miseries,
And he, much like unto a flock,
doth make him families.
42 They that are righteous shall rejoice,
when they the same shall see;
And, as ashamed, stop her mouth
shall all iniquity.
43 Whoso is wise, and will these things
observe, and them record,
Ev'n they shall understand the love
and kindness of the Lord.

PSALM CVIII.

A Song or Psalm of DAVID.

The first five verses of this Psalm are taken from Psalm lvii. 7—12 and contain praises and thanksgiving to God. The other eight are taken from Psalm lx. 5—12. and contain prayers for, and hopes of promised mercies.

Never scruple, my soul, to think, or to sing, or to pray over, the same subjects of importance; but let there be always a newness of affection, newness of spiritual vigour.

MY heart is fix'd, Lord; I will sing,
and with my glory praise.
2 Awake up, psaltery and harp;
myself I'll early raise.
3 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
4 For above heav'n thy mercy's great,
thy truth doth reach the sky.

5 Be thou above the heavens, Lord,
exalted gloriously:
Thy glory all the earth above
be lifted up on high.
6 That those who thy beloved are
delivered may be:
O do thou save with thy right hand,
and answer give to me.

7 God in his holiness hath said,
herein I will take pleasure,
Shechem I will divide, and forth
will Succoth's valley measure.
8 Gilead I claim as mine by right:
Manasseh mine shall be;
Ephraim is of my head the strength;
Judah gives laws for me.

9 Moab's my washing pot; my shoe
I'll over Edom throw:
Over the land of Palestine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?

11 O God, thou who hadst cast us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?
12 Do thou from trouble give us help;
for helpless is man's aid.
13 Through God we shall do valiantly;
our foes he shall down tread.

PSALM CIX.

To the chief Musician. A Psalm of DAVID.

Probably David penned this Psalm, with a view to Doeg or Ahitophel; and hence it is much like the 41st, 52d, 55th, 124th, and 140th. But the Holy Ghost herein hath a mediate respect to Jesus and to Judas the traitor; Acts i. 20. Observe, (1) the Psalmist's bitter complaints of his enemies as spiteful, deceitful, false, restless, unjust, ungrateful; ver. 1—5. (2) His fearful denunciations of divine vengeance against his distinguished foe; that he should be delivered into the hand of Satan; should have his prayers rejected, his life shortened, his subtsance wasted, and his posterity rendered miserable; ver. 6—20. (3) His lamentation over his inward trouble, his approaching death, his instability of condition, pining sickness, reproach of enemies; and his prayers for mercy to himself, confusion to his enemies, and glory to his God; ver. 21—29. (4) His triumph in God, as his supporter and deliverer amidst all his troubles; ver. 30, 31.

While I sing, let me be affected with the sufferings of my Redeemer, and with the misery of these Jews and others, who abandon themselves to be his obstinate opposers. Let me implore, and by faith foresee the complete ruin of all my spiritual enemies; and the full redemption of my soul, and of the whole mystical body of
4 Christ, notwithstanding all our sinful poverty and plagues.

O THOU the God of all my praise,
do thou not hold thy peace;
2 For mouths of wicked men to speak
against me do not cease.
The mouths of vile deceitful men
against me open'd be:
And with a false and lying tongue
they have accused me.

3 They did beset me round about
with words of hateful spite:

And though to them no cause I gave,
against me they did fight.
4 They for my love became my foes;
but I me set to pray.
5 Evil for good, hatred for love,
to me they did repay.
6 Set thou the wicked over him,
and upon his right hand
Give thou his greatest enemy,
ev'n Satan, leave to stand.
7 And when by thee he shall be judg'd,
let him condemned be;
And let his pray'r be turn'd to sin,
when he shall call on thee.
8 Few be his days, and in his room
his charge another take.
9 His children let be fatherless,
his wife a widow make.
10 His children let be vagabonds,
and beg continually;
And, from their places desolate,
seek bread for their supply.
11 Let covetous extortioners
catch all he hath away:
Of all for which he labour'd hath
let strangers make a prey.
12 Let there be none to pity him:
let there be none at all
That on his children fatherless
will let his mercy fall.
13 Let his posterity from earth
cut off for ever be,
And in the following age their name
be blotted out by thee.

14 Let God his father's wickedness
still to remembrance call:
And never let his mother's sin
be blotted out at all.

15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.

16 Because he mercy minded not,
but persecuted still
The poor and needy, that he might
the broken-hearted kill.

17 As he in cursing pleasure took,
so let it to him fall:
As he delighted not to bless,
so bless him not at all.

18 As cursing he like clothes put on,
into his bowels so,
Like water, and into his bones,
like oil, down let it go.

19 Like to the garment let it be
which doth himself array,
And for a girdle wherewith he
is girt about alway.

20 From God let this be their reward
that en'mies are to me,
And their reward that speak against
my soul maliciously.

21 But do, thou, for thine own name's sake,
O God the Lord, for me:
Sith good and sweet thy mercy is,
from trouble set me free,

22 For I am poor and indigent,
afflicted sore am I,

My heart within me also is
wounded exceedingly.
23 I pass like a declining shade,
am like the locust tost.
24 My knees through fasting weaken'd are,
my flesh hath fatness lost.
25 I also am a vile reproach
unto them made to be:
And they that did upon me look
did shake their heads at me.

26 O do thou help and succour me,
who art my God and Lord:
And, for thy tender mercy's sake,
safety to me afford:
27 That thereby they may know that this
is thy almighty hand:
And that thou, Lord, hast done the same,
they may well understand.
28 Although they curse with spite, yet Lord,
bless thou with loving voice:
Let them asham'd be when they rise:
thy servant let rejoice.
29 Let thou mine adversaries all
with shame be clothed over;
And let their own confusion
them, as a mantle, cover.

30 But as for me, I with my mouth
will greatly praise the Lord;
And I among the multitude
his praises will record.
31 For he shall stand at his right hand
who is in poverty,
To save him from all those that would
condemn his soul to die.

PSALM CX.

A Psalm of DAVID.

This Psalm relates wholly to Jesus Christ, and represents him, (1) In his glorious offices, as a Prophet, gathering the nations by the proclamations of his gospel, the rod of his strength; ver. 2, 3. as our great High-Priest; ver. 4. and as our exalted, victorious, and governing King; ver. 2, 3, 5, 6. (2) In his diversified states of debasement and exaltation; ver. 7, 1, 5.

While I sing, let mine eyes be fixed, wholly fixed, on my glorious Redeemer. Behold! how, having by himself purged our sins, he sat down on the right hand of the Majesty on high! Behold him, by the word of his grace, subduing multitudes of sinful men to himself! Behold him able to save to the uttermost, because he ever liveth to make intercession for us. And let my mouth be filled with hallelujahs and hosannas in the highest, to Him, who by water and blood, cometh in the name of Lord to save me.

THE Lord did say unto my Lord,
sit thou at my right hand,
Until I make thy foes a stool,
whereon thy feet may stand.

2 The Lord shall out of Zion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governor.

3 A willing people, in thy day
of pow'r, shall come to thee,
In holy beauties from morn's womb:
thy youth like dew shall be.

4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchizedek
thou art a priest for ever.

5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
kings that do him withstand.
6 He shall among the heathen judge,
he shall with bodies dead
The places fill: o'er many lands
he wound shall ev'ry head.

7 The brook that runneth in the way
with drink shall him supply:
And, for this cause, in triumph he
shall lift his head on high.

PSALM CXI.

In this Psalm, every sentence of which begins with a new letter of the Hebrew alphabet, we have, (1) The praising of God inculcated and exemplified; ver. 1. (2) The grounds of praise exhibited, viz. that God himself is gracious and full of compassion, and ever mindful of his covenant; and that his works are magnificent, pleasant, righteous, wonderful, perfect, kind, prudent, and durable; and all conformed to his promise and covenant; ver, 2—9. (3) A recommendation of a holy and reverential obedience to God, as the beginning of wisdom; ver. 10.

While I sing, let my heart be all inflamed with the believing consideration of the marvellous works of redemption, as wrought for and on my soul; all filled with that love, which casteth out slavish fear, but powerfully promotes the filial reverence and awe of God.

PRAISE ye the Lord. With my whole [heart
I will God's praise declare,
Where the assemblies of the just
and congregations are.
2 The whole works of the Lord our God,
are great above all measure,

Sought out they are of ev'ry one
that doth therein take pleasure.
3 His work most honourable is,
most glorious and pure:
And his untainted righteousness
for ever doth endure.
4 His works most wonderful he hath
made to be thought upon:
The Lord is gracious, and he is
full of compassion.
5 He giveth meat unto all those
that truly do him fear:
And evermore his covenant
he in his mind will bear.
6 He did the power of his works
unto his people show,
When he the heathen's heritage
upon them did bestow.
7 His handy-works are truth and right:
all his commands are sure.
8 And done in truth and uprightness,
they evermore endure.
9 He sent redemption to his folk,
his covenant for aye
He did command: holy his name
and rev'rend is alway.
10 Wisdom's beginning is God's fear:
good understanding they
Have all, that his commands fulfil:
his praise endures for aye.

PSALM CXII.

This Psalm is also alphabetically composed, and contains, (1) Invitations to praise God; ver. 1. (2) A de-

lineation of the saints' character and blessedness: that they are well principled, honest, sincere, and kind; and shall be blessed with prosperity, outward and inward, with comfort amidst griefs, wisdom amidst perplexity; and with honour and stability; and shall have their posterity blessed after them; ver. 2—9. (3) The misery of the wicked; ver. 10.

While I sing this, let me try my character, and rejoice in hope of being blessed in Christ Jesus, with all spiritual, temporal, and everlasting blessings.

PRAISE ye the Lord. The man is bless'd
that fears the Lord aright,
He who in his commandements
doth greatly take delight.
2 His seed and offspring powerful
shall be the earth upon:
Of upright men blessed shall be
the generation.

3 Riches and wealth shall ever be
within his house in store:
And his unspotted righteousness
endures for evermore.
4 Unto the upright light doth rise,
though he in darkness be;
Compassionate, and merciful,
and righteous, is he.

5 A good man doth his favour shew,
and doth to others lend;
He with discretion his affairs
will guide unto the end.
6 Surely there is not any thing
that ever shall him move:
The righteous man's memorial
shall everlasting prove.

7 When he shall evil tidings hear,
he shall not be afraid :
His heart is fix'd, his confidence
upon the Lord is stay'd.
8 His heart is firmly 'stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.

9 He hath dispers'd, giv'n to the poor ;
his righteousness shall be
To ages all ; with honour shall
his horn be raised high.
10 The wicked shall it see, and fret ;
his teeth gnash, melt away :
What wicked men do most desire
shall utterly decay.

PSALM CXIII.

This Psalm, with the five immediately following, were called the great HALLELUJAH, and used to be sung at the passover-supper ; Matt. xxvi. 30. Here, (1) We are solemnly called to celebrate the praises of God ; ver. 1—3. (2) We are plentifully furnished with matter of praise ; viz. the heights of his glory and greatness, and the depths of his condescension and grace ; ver. 4—9.

Think, O my soul, what the Lord hath done for me, and for mine, and for mankind !

PRAISE God. Ye servants of the Lord,
O praise, the Lord's name praise.
2 Yea, blessed be the name of God
from this time forth always.
3 From rising sun to where it sets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'ns his glory rais'd,

5 Unto the Lord our God, that dwells
on high, who can compare?
6 Himself that humbleth things to see
in heav'n and earth that are?
7 He from the dust doth raise the poor,
that very low doth lie;
And from the dunghill lifts the man
oppress'd with poverty:
8 That he may highly him advance,
and with the princes set;
With those that of his people are
the chief, ev'n princes great.
9 The barren woman house to keep
he maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM CXIV.

In this Psalm are celebrated, (1) God's bringing Israel out of their Egyptian slavery; ver. 1. (2) His setting up his tabernacle among them, and taking them for his peculiar people; ver. 2. (3) His dividing the Red sea and Jordan before them; ver. 3, 5. (4) His awful descent on Mount Sinai, to give them his law; ver. 4, 6, 7. (5) His providing them with water from the flinty rock; ver. 8.

While I sing, let my soul be affected with the grace, the glory, the power of my God; and with the mighty things he hath done for men, chiefly in the work of our redemption;—and be encouraged to trust him in the greatest straits.

WHEN Is'rel out of Egypt went,
and did his dwelling change,
When Jacob's house went out from those
that were of language strange;

2 He Judah did his sanctuary,
his kingdom Is'rel make,
3 The sea it saw and quickly fled;
Jordan was driven back.
4 Like rams the mountains, and like lambs
the hills skipp'd to and fro.
5 O sea, why fledd'st thou? Jordan, back
why wast thou driven so?
6 Ye mountains great wherefore was it
that ye did skip like rams?
And wherefore was it little hills,
that ye did leap like lambs.
7 O, at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear.
8 Who from the hard and stony rock
did standing water bring,
And by his pow'r did turn the flint
into a water-spring.

PSALM CXV.

This Psalm instructs us, (1) To whom glory and praise ought to be ascribed: not to ourselves but to God's mercy and truth; ver. 1. not to lifeless, senseless idols, but to God, whose throne is in the heavens, and who doeth whatever he pleaseth; ver. 2—8, 15, 16. (2) How we are to glorify God; 1. By trusting in him, crediting his promise, and receiving his blessings; ver. 9—15. 2. By blessing him while we live; ver. 17, 18.

Learn, my soul, to deny thyself; to take up thy cross and follow Christ; and to keep thyself from idols. But, make JEHOVAH, as reconciled in Christ, thy portion, thy trust, thy help, thy shield, thy blessedness, thy comfort, thy praise; and consider thine earthly enjoyments as the gracious gifts of thy God, and an earnest of thy far more exceeding and eternal weight of glory.

NOT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake.
2 O wherefore should the heathen say,
Where is their God now gone?
3 But our God in the heavens is,
what pleas'd him he hath done.
4 Their idols silver are and gold,
work of men's hands they be.
5 Mouths have they, but they do not speak;
and eyes, but do not see.
6 Ears have they, but they do not hear;
noses, but savour not.
7 Hands, feet, but handle not, nor walk;
nor speak they through their throat.
8 Like them their makers are: and all
on them their trust that build.
9 O Isr'el, trust thou in the Lord:
he is their help and shield.
10 O Aaron's house, trust in the Lord:
Their help and shield is he.
11 Ye that fear God, trust in the Lord:
Their help and shield he'll be.
12 The Lord of us hath mindful been,
and he will bless us still;
He will the house of Isr'el bless,
bless Aaron's house he will.
13 Both small and great that fear the Lord,
he will them surely bless.
14 The Lord will you, you and your seed,
ay more and more increase.
15 O blessed are ye of the Lord,
who made the earth and heav'n.

16 The heav'n, ev'n heav'ns are God's, but he
earth to men's sons hath giv'n.
17 The dead, nor who to silence go,
God's praise do not record.
18 But henceforth we forever will
bless God. Praise ye the Lord.

PSALM CXVI.

This is a Psalm of thanksgiving, somewhat similar to the 18th, 30th, 40th, and 103d; and represents, (1) The Psalmist's great distress and danger, which had almost driven him to despair; ver. 3, 10, 11. (2) The application he made to God by prayer, for relief; and his experience of God's gracious kindness, in granting his requests; in hearing, pitying, and delivering him; ver. 1, 2, 4, 5, 6, 8. (3) His sincere and hearty resolutions, to make a grateful acknowledgment of God's kindness, by loving him, ver. 1. continuing to call on him and receive from him; ver. 2, 13, 17. resting in him; ver. 7. walking before him as his devoted servant: ver. 9, 16. public confession of God's tender regard to him; ver. 12, 15. and sincere and public paying of his vows to him; ver. 10—19.

While I sing, let me think, as before God, what of these blessings, I have experienced: what of these duties I have earnestly practised. If God hath redeemed me from the broken law; from the lowest hell; from the mouth of the infernal lion; and from the power of my corrupt lusts; let my soul, and all that is within me, be stirred up to bless his holy name; and let me never lose the heart-animating impressions of his benefits.

I LOVE the Lord, because my voice
and prayers he did hear.
2 I, while I live, will call on him,
who bow'd to me his ear.
3 Of death the cords and sorrows did
about me compass round,
The pains of hell took hold on me;
I grief and trouble found.

4 Upon the name of God the Lord
then did I call and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 God merciful and righteous is,
yea, gracious is our Lord.
6 God saves the meek: I was brought low,
he did me help afford.

7 O thou my soul, do thou return
unto thy quiet rest:
For largely, lo, the Lord to thee
his bounty hath express'd.
8 For my distressed soul from death
deliver'd was by thee;
Thou didst my mourning eyes from tears,
my feet from falling, free.

9 I in the land of those that live
will walk the Lord before.
10 I did believe, therefore I spake:
I was afflicted sore.
11 I said, when I was in my haste,
that all men liars be.
12 What shall I render to the Lord,
for all his gifts to me?

13 I'll of salvation take the cup,
on God's name will I call.
14 I'll pay my vows now to the Lord
before his people all.
15 Dear in God's sight is his saints' death.
16 Thy servant, Lord, am I.
Thy servant sure, thine handmaid's son:
my bands thou didst untie.
17 Thank-off'rings I to thee will give,
and on God's name will call.

18 I'll pay my vows now to the Lord,
before his people all:
19 Within the courts of God's own house,
within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM CXVII.

This Psalm relates to the gospel church. Here are, (1) A short, but solemn call, to the redeemed of all nations, to praise their God; ver. 1. (2) Rich matter of praise suggested, viz. the unbounded mercy and everlasting faithfulness of God; and hence the fullness, kindness, and stability of his covenant promises, and the accomplishment thereof; ver. 2.

If the Psalm be short, let me sing it in the full assurance of faith, and with a heart all inflamed with the loving kindness, and all enraptured with admiration of the goodness of God, towards men, towards the Gentiles, and towards my soul.

O GIVE ye praise unto the Lord,
all nations that be:
Likewise ye people all, accord
his name to magnify.
2 For great to us-ward ever are
his loving kindnesses:
His truth endures for evermore.
The Lord O do ye bless.

PSALM CXVIII.

This Psalm was probably composed by David, soon after his advancement to, and settlement on his throne; 2 Sam. viii.—and contains (1) His earnest exhortations to persons of all ranks, offices, and states, to praise the Lord, for his everlasting mercy and kindness; ver. 1—4. (2) By a recital of the great and gracious things which God done for him, he encourageth himself and others to

trust in God alone; ver. 5—18. (3) His thanksgivings for God's advancement of him to the throne, notwithstanding of all opposition—as typical of the exaltation of Jesus Christ; ver. 19—23. (4) His and the priests and people's triumph in the expected prosperity of his reign; and of the flourishing kingdom of Christ; ver. 24—29.

While I sing, let my soul soar aloft to Jesus and his sure mercies. Let me behold him, who for the suffering of death was made a little lower than the angels, now crowned with glory and honour, having all his enemies put under his feet, but himself invested with all power in heaven and in earth; and furnished with all gifts for men, yea for the rebellious also, that God the Lord may dwell among them; and, as the God of their salvation, daily load them with his benefits. Let me rejoice in his highness, and have myself, and all my services, bound with cords to his altar; and God forbid I should conclude the notes, without entering into the very marrow of the sense. Thou art MY GOD, I'll thee exalt; MY GOD, I will thee praise.

O PRAISE the Lord for he is good:
his mercy lasteth ever.
2 Let those of Israel now say,
his mercy faileth never.
3 Now let the house of Aaron say,
His mercy lasteth ever.
4 Let those that fear the Lord now say,
His mercy faileth never.
5 I in distress call'd on the Lord:
the Lord did answer me.
He in a large place did me set;
from trouble made me free.
9 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismay'd.
7 The Lord doth take my part with them
that help to succour me;

Therefore on those that do me hate
I my desire shall see.
8 Better it is to trust in God,
than trust in man's defence.
9 Better to trust in God, than make
princes our confidence.

10 The nations joining all in one,
did compass me about:
But in the Lord's most holy name
I shall them all root out.
11 They compass'd me about; I say,
they compass'd me about;
But in the Lord's most holy name
I shall them all root out.

12 Like bees they compass'd me about
like unto thorns that flame
They quenched are: for them shall I
destroy in God's own name.
13 Thou sore hast thrust, that I might fall;
but my Lord helped me.
14 God my salvation is become,
my strength and song is he.
15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.
16 The right hand of the mighty Lord
exalted is on high:
The right hand of the mighty Lord
doth ever valiantly.
17 I shall not die, but live, and shall
the works of God discover.
18 The Lord hath me chastised sore;
but not to death giv'n over.

19 O set ye open unto me
the gates of righteousness:
Then will I enter into them,
and I the Lord will bless.
20 This is the gate of God, by it
the just shall enter in.
21 Thee will I praise, for thou me heard'st,
and hast my safety been.
22 That stone is made head corner-stone,
which builders did despise.
23 This is the doing of the Lord,
and wondrous in our eyes.
24 This is day God made, in it
we'll joy triumphantly.
25 Save now, I pray thee, Lord: I pray
send now prosperity.
26 Blessed is he in God's great name
that cometh us to save:
We, from the house which to the Lord
pertains, you blessed have.
27 God is the Lord, who unto us
hath made light to arise;
Bind ye unto the altar's horns,
with cords, the sacrifice.
28 Thou art my God, I'll thee exalt;
my God, I will the praise:
29 Give thanks to God, for he is good;
his mercy lasts always.

PSALM CXIX.

This Psalm is a collection of David's precious thoughts, sorrowful complaints, humble petitions, and holy resolutions, which it seems, he had written down as they occurred, and which in the end of his life, he digested into the form in which they now stand, consisting of as many par-

as there are letters in the Hebrew alphabet, the eight verses of each always beginning with the same letter in the original. The general scope of it is to magnify God's word, and make it honourable. To intimate that it informs us of whatever we ought to expect from God in the way of gracious donation, and of whatever he may expect from us in the way of grateful returns of duty,—it is represented under ten different characters, one or other of which is to be found in every verse, except the 122d and 132d,—As God's LAW, because framed and published by him as our Sovereign;—His COMMANDMENTS, because given with authority and lodged with us as a trust;—His PRECEPTS, because peremptorily prescribed, and not left as a thing indifferent;—His STATUTES, because it is fixed and determined, and of perpetual obligation;—His WORD, because it is the declaration of his mind, and Christ his essential Word is ALL, and IN ALL, therein;—His WAY, because it represents Christ, the Way, the Truth, and the Life, and is the rule of our faith and obedience;—His TESTIMONIES, because therein God, upon his word, his oath, and writ, declares to men the truths necessary to be known, in order to his honour and their salvation, as ratified in the death of his Son;—His JUDGMENTS, because it is framed in infinite wisdom, and by it we must both judge and be judged; but in verse 75, 84, 121, Judgment denotes righteous conduct; it is called his RIGHTEOUSNESS, because it is holy, just, and good, and is the perfect standard of righteousness;—and his TRUTH or FAITHFULNESS, because its leading truths are eternal, and the faithfulness of God is pledged in every point thereof.

While I sing, let me all along enter into the spirit of the Psalm. Let my delight be in God's testimonies; my desires after God's presence; and my endeavours to have God honoured. Let God's word be my rule, my food, my armour, my wealth, my comfort; and God himself, as therein revealed and bestowed, be my everlasting and infinite ALL.

ALEPH. Part 1st.

Here, (1) David marks out holy men as the only blessed men; ver. 1—3. [2] Begs that to his own honour satisfaction, he may be helped of God to an upright

observance of his laws; ver. 4—6. [3] In the faith of God's direction and assistance, he resolves to praise and obey him; ver. 7, 8.

BLESSED are they that undefil'd,
and strait are in the way;
Who in the Lord's most holy law
do walk, and do not stray.
2 Blessed are they who to observe
his statutes are inclin'd;
And who do seek the living God
with their whole heart and mind.
3 Such in his ways to walk, and they
do no iniquity.
4 Thou hast commanded us to keep
thy precepts carefully.
5 O that thy statutes to observe
thou wouldst my ways direct!
6 Then shall I not be sham'd, when I
thy precepts all respect.
7 Then with integrity of heart
thee will I praise and bless,
When I the judgments all have learn'd
of thy pure righteousness.
8 That I will keep thy statutes all
firmly resolv'd have I:
O do not then, most gracious God,
forsake me utterly.

BETH. Part. 2d.

He, [1] Points out the proper method of mortifying lust and attaining true holiness; ver. 9. [2] Professeth his attachment to God and his word, and supplicates wisdom, direction and support; ver. 10—12. [3] Reflects with satisfaction on his former regard to God's truth and ways; ver. 13, 14. And, [4] Resolves to persevere therein, ver. 15, 16.

9 By what means shall a young man learn
his way to purify?
If he according to thy word
thereto attentive be.
10 Unfeignedly thee have I sought
with all my soul and heart:
O let me not from the right path
of thy commands depart.
11 Thy word I in my heart have hid,
that I offend not thee.
12 O Lord, thou ever blessed art,
thy statutes teach thou me.
13 The judgments of thy mouth each one
my lips declared have:
14 More joy thy testimonies way
than riches all me gave.
15 I will thy holy precepts make
my meditation;
And carefully I'll have respect
unto thy ways each one.
16 Upon thy statutes my delight
shall constantly be set;
And, by thy grace, I never will
thy holy word forget.

GIMEL. Part 3d.

[1] With eagerness and longings of heart, he supplicates divine favour, and instruction in God's truths; ver. 17—20. [2] Remarks the just vengeance of God upon such as wander from his ways; ver. 21. [3] Supplicates preservation from reproach, as he observed, meditated on, delighted in, and consulted God's word in all his conduct; ver. 22—24.

17 With me thy servant, in thy grace,
deal bountifully, Lord;
That by thy favour I may live,
and duly keep thy word.

18 Open mine eyes, that of thy law
the wonders I may see.
19 I am a stranger on this earth,
hide not thy laws from me.
20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgments pure.
21 Thou hast rebuk'd the cursed proud,
who from thy precepts swerve.
22 Reproach and shame remove from me,
for I thy laws observe.
23 Against me princes spake with spite,
while they in counsel sat:
But I, thy servant, did upon
thy statutes meditate.
24 My comfort, and my heart's delight,
thy testimonies be,
And they, in all my doubts and fears,
are counsellors to me.

DALETH. Part 4th.

He, [1] Represents his distress, and his behaviour under it, ver. 15, 26, 28, 30, 31. [2] Supplicates spiritual quickening, instruction, strength, rectitude of sentiment, and honour in the Lord's way; ver. 25, 31. [3] Resolves, under the influence of heaven, to be more active in holiness; ver. 32.

25 My soul to dust cleaves: quicken me
according to thy word.
26 My ways I shew'd, and thou me heard'st:
teach me thy statutes, Lord.
27 The way of thy commandements
make me aright to know:
So all thy works that wondrous are
I shall to others show.
28 My soul doth melt, and drop away,
for heaviness and grief:

To me, according to thy word,
give strength and send relief.
29 From me the wicked way of lies
let far removed be:
And graciously thy holy law
do thou grant unto me.
30 I chosen have the perfect way
of truth and verity:
Thy judgments that most righteous are
before me laid have I.
31 I to thy testimonies cleave;
shame do not on me cast.
32 I'll run thy precepts way, when thou
my heart enlarged hast.

HE. Part 5th.

He, [1] Prays for divine instructions, sanctifying influences, quickening grace; for the accomplishment of God's promises to him; and against covetousness, vanity, and reproach: ver. 33—40. [2] Enforces his requests, from his holy resolutions; his relation to God; his zeal for his honour; and his regard to his excellent declarations, promises, and precepts; ver. 33, 34, 39, 40.

33 Teach me, O Lord, the perfect way,
of thy precepts divine,
And to observe it to the end
I shall my heart incline.
34 Give understanding unto me,
so keep thy law shall I;
Yea, ev'n with my whole heart I shall
observe it carefully.
35 In thy law's path make me to go,
for I delight therein.
36 My heart unto thy testimonies,
and not to greed, incline.
37 Turn thou away my sight and eyes
from viewing vanity:

And in thy good and holy way
be pleas'd to quicken me.
38 Confirm to me thy gracious word,
which I did gladly hear.
Ev'n to thy servant, Lord, who is
devoted to thy fear.
39 Turn thou away my fear'd reproach;
for good thy judgments be.
40 Lo, for thy precepts I have long'd;
in thy truth quicken me.

VAU. Part 6th.

Here are, [1] The prayers he presented to God; ver. 41, 43. (2) The graces he exercised upon God and his word; faith, hope, love; ver. 42, 43, 47, 48. [3] The practice he resolved on, through grace; to keep God's law; to seek and cheerfully practise his precepts; boldly publish his truth to others; and to delight in, meditate on, and zealously reduce them to practice; ver. 44—48.

41 Let thy sweet mercies also come
and visit me, O Lord:
Ev'n thy benign salvation,
according to thy word.
42 So shall I have wherewith I may
give him an answer just,
who spitefully reproacheth me;
for in thy word I trust.
43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth still rely.
44 So shall I keep for evermore
thy law continually,
45 And sith that I thy precepts seek,
I'll walk at liberty.
46 I'll speak thy word to kings, and I
with shame shall not be mov'd:

47 And will delight myself always
in thy laws, which I lov'd.
48 To thy commandments, which I lov'd,
my hands lift up I will:
And I will also meditate
upon thy statutes still.

ZAIN. Part 7th.

Represents, [1] The comfort he had found in God's word; ver. 49, 50, 52, 54. [2] His desire that God would fulfil his promises; ver. 49. and his care to remember, think on, and practise God's truths, ver. 51, 52, 55, 56. [3] The injurious reproach he suffered from the wicked; and his abhorrence of their sin, and dread of their punishment; ver. 51, 53.

49 Remember, Lord, thy gracious word,
thou to thy servant spake,
Which, for a ground of my sure hope,
thou caused'st me to take.
50 This word of thine my comfort is
in mine affliction:
For in my straits I am reviv'd
by this, thy word alone.
51 The men, whose hearts with pride are stuff'd,
did greatly me deride:
Yet from thy straight commandements
I have not turn'd aside.
52 Thy judgments righteous; O Lord,
which thou of old forth gave,
I did remember; and myself
by them comforted have.
53 Horror took hold on me, because
ill men thy law forsake.
54 I in my house of pilgrimage
thy laws my songs do make.
55 Thy name by night, Lord, I did mind,
and I have kept thy law.

56 And this I had, because thy word
I kept and stood in awe.

CHETH. Part 8th.

We have here, [1] The portion he chose; ver. 57. [2] The purpose he formed; ver. 57. [3] The prayers he offered up, for favour, mercy, and instructions; ver. 58, 64. [4] The penitential care he took to obey God's law; ver. 59, 60, 61.—[5] The complaints he uttered; ver. 61. [6] His fervent thanksgiving; ver. 62. (7) His choice companions; ver. 63. (8) His deep sense of God's abundant mercy and grace; ver. 64.

57 Thou my sure portion art alone,
which I did choose, O Lord:
I have resolv'd, and said, that I
would keep thy holy word.

58 With my whole heart I did intreat
thy face and favour free:
According to thy gracious word,
be merciful to me.

59 I thought upon my former ways,
and did my life well try;
And to thy testimonies pure
my feet then turned I.

60 I did not stay nor linger long,
as those that slothful are;
But hastily thy laws to keep
myself I did prepare.

61 Bands of ill men me robb'd, yet I
thy precepts did not slight.

62 I'll rise at midnight thee to praise,
ev'n for thy judgments right.

63 I am companion to all those
who fear, and thee obey,

64 O Lord thy mercy fills the earth:
teach me thy laws I pray.

TETH. Part 9th.

Contains, (1) Hearty acknowledgements of God's faithfulness and goodness, and of the excellency and usefulness of his

word; ver. 65, 68, 72. (2) Humble acknowledgements of the advantage he had received from his afflictions; ver. 67. 71. (3) Complaints of the pride, calumnious reproach, and luxurious stupidity, of wicked men; ver. 69, 70. (4) Supplications for divine instruction; ver. 66. 68. (5) Declarations of his regard to God's word, and resolutions to persevere in the observance thereof; ver. 66—72.

65 Well hast thou with thy servant dealt,
as thou didst promise give,
66 Good judgement me and knowledge teach,
for I thy word believe.
67 Ere I afflicted was I stray'd,
but now I keep thy word.
68 Both good thou art, and good thou do'st;
teach me thy statutes, Lord.
69 The men that are puft up with pride
against me forg'd a lie;
Yet thy commandements observe
with my whole heart will I.
70 Their hearts, thro' wordly ease and wealth,
as fat as grease they be;
But in thy holy law I take
delight continually.
71 It hath been very good for me
that I afflicted was,
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy mouth,
is better unto me
Than many thousands, and great sums
of gold and silver be.

JOD. Part 10th.

Contains, (1) Thankful acknowledgements of God's kindness, in creation; and of his equity and faithfulness in afflicting; ver. 73. 75. (2) Earnest supplications for divine instruction, for fresh discoveries of God's mercy; for the confusion of enemies, and the comfortable fellowship of friends; and for an honourable soundness of heart; ver. 73. 76. 77. 79. 80. (3) Holy joy in the comfort of fellow-saints, and especially in God's mercy and word; ver. 74. 76. 77. (4) An holy

resolution to meditate on, and cleave to God's testimonies amidst persecution; ver. 78.

73 Thou mad'st and fashion'dst me; thy laws
to know, give wisdom, Lord:
74 So who thee fear shall joy to see
me trusting in thy word.
75 That very right thy judgments are
I know, and do confess;
And that thou hast afflicted me
in truth and faithfulness.
76 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant faithfully
was promised by thee.
77 And let thy tender mercies come
to me that I may live;
Because thy holy laws to me
sweet delectation give.
78 Lord, let the proud ashamed be;
for they, without a cause,
With me perversely dealt; but I
will muse upon thy laws.
79 Let such as fear thee, and have known
thy statutes, turn to me.
80 My heart let in thy laws be found,
that sham'd I never be.

CAPH. Part 11th.

Contains, (1) Bitter complaints of great and long distress; ver. 81—87. (2) Fervent supplications for speedy comfort, help, and quickening; ver. 82. 86. 88. (3) Pleas wherewith these supplications are enforced; as that, his distress was become insupportable; that his hope was in God's word, and he clave to it in his profession and practice; that his life was but short, to have so much of it spent in the furnace of affliction; that the malice and pride of his enemies were excessive; and, in fine, that God's loving kindness was infinite; ver. 81—88.

81 My soul for thy salvation faints;
yet I thy word believe.

82 Mine eyes fail for thy word : I say,
when wilt thou comfort give?
83 For like a bottle I'm become,
that in the smoke is set;
I'm black, and parch'd with grief; yet I
thy statutes not forget.
84 How many are thy servant's days?
when wilt thou execute
Just judgment on these wicked men
that do me persecute?
85 The proud have digged pits for me,
which is against thy laws.
86 Thy words all faithful are: help me,
pursu'd without a cause.
87 They so consum'd me, that on earth
my life they scarce did leave:
Thy precepts yet forsook I not,
but close to them did cleave.
88 After thy loving-kindness Lord,
me quicken and preserve;
The testimony of thy mouth,
so shall I still observe.

LAMED. Part 12th.

Represents, (1) The eternity and unchangeablenesa of God's word and works; ver. 89. 90. 91. (2) The advantage of delighting in, and cleaving to God's truths; ver. 92, 93. (3) God's interest in men, a reason of his saving the observers of his law; ver. 94. (4) David's adherence to God's truths amidst furious persecution; ver. 95. (5) The superlative excellency of God's word, above all earthly enjoyments; ver. 96.

89 Thy word for ever is, O Lord,
in heaven settled fast.
90 Unto all generations
thy faithfulness doth last.
The earth thou hast established,
And it abides by thee.

91 This day they stand as thou ordain'st:
for all thy servants be.
92 Unless in thy most perfect law
my soul delights had found
I should have perished, when as
my troubles did abound.
93 Thy precepts I will ne'er forget;
they quick'ning to me brought.
94 Lord, I am thine, O save thou me:
thy precepts I have sought.
95 For me the wicked have laid wait,
me seeking to destroy;
But I thy testimonies true
consider will with joy.
96 An end of all perfection
here have I seen, O God:
But as for thy commandement
it is exceeding broad.

MEM. Part 13th.

Represents the Psalmist's ardent affection to God's law; ver. 97, because, (1.) Thereby he had attained much useful knowledge and wisdom; ver 98—100. (2) Thereby he was enabled to refrain from, and hates in; ver. 101, 104. (3) Thereby he was preserved steady in the path of his duty; ver. 101, 102. (4) Thereby he obtained much comfort to his soul; ver. 103.

97 O how love I thy law! it is
my study all the day.
98 It makes me wiser than my foes:
for it doth with me stay.
99 Than all my teachers now I have
more understanding far:
Because my meditation
thy testimonies are.
100 In understanding I excel
those that are ancients:

For I endeavoured to keep
all thy commandements.
101 My feet from each ill way I stay'd
that I may keep thy word,
102 I from thy judgments have not swerv'd:
for thou hast taught me, Lord.
103 How sweet, unto my taste, O Lord,
are all thy words of truth!
Yea, I do find them sweeter far
than honey to my mouth.
104 I through thy precepts that are pure,
do understanding get:
I therefore ev'ry way that's false
with all my heart do hate.

NUN. Part 14th.

Represents, (1) The remarkable usefulness of God's word; ver. 105. (2) David's solemn dedication of himself to God's service; ver. 106. (3) His recourse to God by prayer under his afflictions; ver. 107, 108. (4) His faithful adherence to to God's way, amidst trouble and persecution; ver. 109, 110. (5) His solemn and deliberate choice of God's word for his portion and rule; ver. 111, 112.

105 Thy word is to my feet a lamp,
and to my path a light.
106 I sworn have, and I will perform,
to keep thy judgments right.
107 I am with sore affliction
even overwhelm'd O Lord;
In mercy raise and quicken me,
according to thy word.
108 The free will-off'rings of my mouth
accept, I thee beseech:
And unto me thy servant, Lord,
thy judgments clearly teach.
109 Though still my soul be in my hand,
thy laws I'll not forget:

110 I err'd not from them, though for me,
the wicked snares did set.
111 I of thy testimonies have
above all things made choice,
To be my heritage for ay;
for they my heart rejoice.
112 I carefully inclined have
my heart still to attend;
That I thy statutes may perform
alway unto the end.

SAMECH. Part 15th.

We have here, (1) David's hatred of sin, and love of God's law; ver. 113. (2) His profession of dependence upon God; ver. 114. (3) His debarring of wicked men from his company; ver. 115. (4) His prayer for support, comfort, and honour, in the Lord's way; ver. 116, 117. (5) His foresight of, and trembling at the ruin of the wicked; ver. 118—120.

113 I hate the thoughts of vanity,
but love thy law do I.
114 My shield and hiding-place thou art:
I on thy word rely.
115 All ye that evil-doers are,
from me depart away;
For the commandments of my God
I purpose to obey.
116 According to thy faithful word
uphold and 'stablish me,
That I may live, and of my hope
ashamed never be.
117 Hold thou me up, so shall I be
in peace and safety still:
And to thy statutes have respect
continually I will.
118 Thou tread'st down all that love to stray;
false their deceit doth prove.

119 Lewd men like dross away thou putt'st:
therefore thy law I love.
120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord,
my soul is much afraid.

AIN. Part 16th.

Here David, (1) Appeals to God for his integrity and equity; ver. 121. (2) Supplicates that God would protect him against enemies; grant him merciful deliverance, and saving instruction; and arise for the maintenance of his own honour; ver. 121—126. (3) Enforces his requests with these pleas,—that he was God's servant; and that he could no longer bear up under trouble; ver. 122—125. (4) Professeth his superlative regard to God's law, and hatred of all iniquity; ver. 127, 128.

121 To all men I have judgment done,
performing justice right;
Then let me not be left unto
my fierce oppressors' might.
122 For good unto thy servant, Lord,
Thy servant's surety be;
From the oppression of the proud
do thou deliver me.
123 Mine eyes do fail with looking long
for thy salvation,
The word of thy pure righteousness
while I do wait upon.
124 In mercy with thy servant deal,
thy laws me teach and show.
125 I am thy servant, wisdom give,
that I thy laws may know.
126 'Tis time thou work, Lord: for they have
made void thy law divine.
127 Therefore thy precepts more I love
than gold, yea, gold most fine.
128 Concerning all things thy commands
all right I judge therefore:

And ev'ry false and wicked way
I perfectly abhor.

PE. Part 17th.

Here David, (1) Declares his esteem of, and regard to God's word; ver. 129—131. and his deep concern for men's violation thereof; ver. 136. (2) Supplicates for mercy, direction, preservation, deliverance, spiritual comfort, and instruction; ver. 132—135.

129 Thy statutes, Lord, are wonderful,
my soul them keeps with care.
130 The entrance of thy word gives light,
makes wise who simple are.
131 My mouth I have wide opened,
and panted earnestly,
While after thy commandements
I long'd exceedingly.
132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to those
thy name who truly love.
133 O let my footsteps in thy word
aright still order'd be;
Let no iniquity obtain
dominion over me.
134 From man's oppression save thou me;
so keep thy laws I will.
135 Thy face make on thy servant shine;
teach me thy statutes still.
136 Rivers of waters from mine eyes
did run down, when I saw
How wicked men run on in sin,
and do not keep thy law.

TSADDI. Part 18th.

Contains, (1) David's celebration of the righteousness of God's nature and work, and of the righteousness, faithfulness, and purity of his word; ver. 137, 138. 140. 142. 144. (2) His avowed remembrance of, zeal for, and delight in God's word.

notwithstanding much contempt and trouble, suffered on account of his adherrence to it; ver. 139—143. (3) His fervent prayer for spiritual instruction; ver. 144.

137 O Lord thou art most righteous,
thy judgments are upright,
138 Thy testimonies thou command'st
most faithful are and right.
139 My zeal hath even consumed me,
because mine enemies
Thy holy words forgotten have,
and do thy laws despise.
140 Thy word's most pure; therefore on it
thy servant's love is set.
141 Small and despis'd I am; yet I
thy precepts not forgot.
142 Thy righteousness is righteousness
which ever doth endure;
Thy holy law, Lord, also is
the very truth most pure.
143 Trouble and anguish have me found,
and taken hold on me:
Yet in my trouble my delights
thy just commandments be.
144 Eternal righteousness is in
thy testimonies all;
Lord, to me understanding give,
and ever live I shall.

KOPH. Part 19th.

Contain, (1) David's importunate supplications for gracious audience, necessary salvation, and quickening influence; ver. 145—147. 149. (2) His hopes in, and meditations on God's word, as perfectly true, and perpetually stable; ver. 147, 148. 151, 152. (3) In danger from wicked men, he flees to God for relief; ver. 149—151.

145 With my whole heart I cry'd, Lord, hear;
I will thy word obey.

146 I cry'd to thee, save me, and I
will keep thy laws alway.
147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.
148 Mine eyes did timeously prevent
the watches of the night,
That in thy word with careful mind,
then meditate I might.
149 After thy loving-kindness hear
my voice, that calls on thee;
According to thy judgment, Lord,
revive and quicken me.
150 Who follow mischief, they draw nigh:
they from thy law are far.
151 But thou art near, Lord; most firm truth
all thy commandments are.
152 As for thy testimonies all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

RESH. Part 20th.

Contans, (1) David's cries to God—that he would consider his affliction, plead his cause, deliver him and quicken his soul; ver. 153, 154. 156. 159. (2) His adherence to, love for, and high esteem of God's word; ver. 153, 154. 157. 159. 160. (3) His description of the character and misery of the wicked; ver. 155. 157. 158.

153 Consider mine affliction,
in safety do me set:
Deliver me, O Lord, for I
thy law do not forget.
154 After thy word revive thou me:
save me and plead my cause.

155 Salvation is from sinners far:
for they seek not thy laws.
156 O Lord, both great and manifold
thy tender mercies be:
According to thy judgments just
revive and quicken me.
157 My persecutors many are,
and foes that do combine:
Yet from thy testimonies pure
my heart doth not decline.
158 I saw transgressors, and was griev'd:
for they keep not thy word.
159 See how I love thy law! as thou
art kind, me quicken, Lord.
160 From the beginning all thy word
hath been most true and sure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN. Part 21st.

Here, (1) David complains to God of persecution from princes; ver. 161. (2) Professeth his holy awe of, his delight in, his love to, and careful observance of God's testimonies, and his utter detestation of falsehood; ver. 161—168. (3) Avows his persuasion of the happiness of the godly, and his own hopes of God's salvation; ver. 165, 166.

161 Princes have persecuted me,
although no cause they saw:
But still of thy most holy word
my heart doth stand in awe.
162 I at thy word rejoice, as one
of spoil that finds great store.
163 Thy law I love; but lying all
I hate and do abhor.
164 Sev'n times a-day it is my care
to give due praise to thee:

Because of all thy judgments, Lord,
which righteous ever be.
165 Great peace have they who love thy law:
offence they shall have none.
166 I hop'd for thy salvation, Lord,
and thy commands have done.
167 My soul thy testimonies pure
observed carefully:
On them my heart is set, and them
I love exceedingly.
168 Thy testimonies and thy laws,
I kept with special care;
For all my works and ways each one
before thee open are.

TAU. Part 22d.

Here, (1) David's prayers for access to God, and for instruction, deliverance, help, and recovery, from God; ver. 169. 170. 173. 175. 176. (2) Hearty professions of his regard to God's word, and to the salvation therein contained; ver. 169—176. (3) His humble confession of his wandering from God, and desire to be brought back; ver. 176.

169 O let my earnest pray'r and cry
come near before thee, Lord;
Give understanding unto me,
according to thy word.
170 Let my request before thee come:
after thy word me free.
171 My lips shall utter praise, when thou
hast taught thy laws to me.
172 My tongue of thy most blessed word
shall speak, and it confess:
Because all thy commandements
are perfect righteousness.
173 Let thy strong hand make help to me:
thy precepts are my choice.

174 I long'd for thy salvation, Lord,
and in thy law rejoice.
175 O let my soul live, and it shall
give praises unto thee:
And let thy judgments gracious
be helpful unto me.
176 I like a lost sheep went astray,
thy servant seek and find:
For thy commands I suffer'd not
to slip out of my mind.

PSALM CXX.

A Song of Degrees.

Why this psalm and the fourteen following are called Songs of Degrees, we do not certainly know. It is plain, some of them are suited to secret worship, some to the family, and others to the public assembly. This Psalm, from its affinity to the 52d, is supposed to refer to Doeg the Edomite; 1 Sam. xxii. We have, [1] The Psalmist's prayer to God for deliverance from the ruinous influence of malicious and false accusations; ver. 1, 2. [2] His denunciation of the just, fearful, and lasting judgments of God against his malicious accusers; ver. 3. 4. [3] His complaints of his quarrelsome and vexatious neighbours; ver. 5—7.

Never dare, my soul, to utter falsehood or even truth in a malicious manner. Never dare to rush upon the fierce and lasting indignation of the Almighty. Never chuse to make this world thy country, where sin and troubles so abound. But ye blessed abodes of peace and purity, when shall I come to you! When shall I leave my evil neighbours, and come to God, to God, my EXCEEDING JOY!

IN my distress to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue?
O Lord, my soul set free.
3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
4 Ev'n burning coals of juniper,
sharp arrows of the strong.
5 Wo's me, that I in Mesheck am
a sojourner so long;

That I in tabernacles dwell
to Kedar that belong!
6 My soul with him that hateth peace
hath long a dweller been.
7 I am for peace: but when I speak
for battle they are keen.

PSALM CXXI.

A Song of Degrees.

Here, [1] in the firm faith of being heard, David supplicates divine help and protection; ver. 1, 2. [2] He comforts himself and others with the assurance of God's infallible direction and protection; 3—8.

While I sing, let all my confidence be on the Lord. Let my soul truly wait for him, from whom cometh all my necessary and expected blessings. On him be all my burdens, all my wants, all my cares.

I To the hills will lift mine eyes,
from whence doth come mine aid;
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide, nor will
he slumber that thee keeps.
4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.
5 The Lord thee keeps, the Lord thy shade
on thy right hand doth stay.
6 The moon by night thee shall not smite,
nor yet the sun by day.
7 The Lord shall keep thy soul; he shall
preserve thee from all ill.
8 Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

A Song of Degrees of David.

This Psalm appears to have been composed for the use the Hebrews at their three solemn feasts; Lev. xxiii. We have

it, [1] Expressions of great joy in going up to Jerusalem; ver. 1, 2, [2] High commendations of the beauty, order, sanctity, and honour of Jerusalem; ver. 3—5. [3] The duty and happiness of such as are really concerned for the welfare of Jerusalem, the church of God; ver. 6—9.

While I sing, let me remember the gospel church, bewail her disorders, supplicate for her welfare, and set my heart on the Jerusalem which is above, and into which nothing can enter that defileth or disturbs. O when shall my feet stand there! When shall I see my JESUS, on his great white throne, and sit with him in his glory.

I Joy'd when to the house of God,
Go up, they said to me;
2 Jerusalem, within thy gates
our feet shall standing be.
3 Jerus'lem as a city is
compactly built together:
4 Unto that place the tribes go up,
the tribes of God go thither.
To Isr'els testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee, and thy peace,
have still prosperity.
7 Therefore I wish that peace may still
within thy walls remain;
And ever may thy palaces
prosperity retain.
8 Now, for my friends and brethren's sakes,
Peace be in thee, I'll say;
9 And for the house of God, our Lord,
I'll seek thy good alway.

PSALM CXXIII.

A Song of Degrees.

This Psalm relates to the distressed situation of the church;

and contains, [1] Earnest longings for, and believing expectations of merciful deliverances from God; ver. 1, 2. [2] An improvement of great distress, as a plea for speedy and remarkable relief; ver, 3. 4.

While I sing this, let me, in the full assurance of faith, cry to God, for the mercies which my own soul, my family, and the church and nation wherewith I am connected, so much need. Nor let me accept of a denial of my believing requests.

O THOU, that dwellest in the heav'ns,
I lift mine eyes to thee.
2 Behold, as servants' eyes do look
their masters' hand to see;
As hand-maid's eyes her mistress' hand,
so do our ears attend
Upon the Lord our God, until
to us he mercy send.
3 O Lord to us be gracious,
unto us gracious be:
Because replenish'd with contempt
exceedingly are we.
4 Our soul is fill'd with scorn of those
that at their ease abide,
And with their insolent contempt
of those that swell in pride.

PSALM CXXIV.

A Song of Degrees of David.

This Psalm is highly applicable to every remarkable deliverance which God works for his church, especially to the great redemption wrought for his people by Christ. In it, [1] David magnifies the danger they were in; ver. 1—5. [2] Ascribes, the glory of their deliverance to God; 1, 2, 6, 7. [3] Improves the deliverance as an encouragement to trust in God; ver. 8.

Let me behold JEHOVAH as a present help in trouble. Let my waiting eyes be towards him, who, notwithstanding all the combined power and policy of hell and earth, is able and ready to pull my feet out of the net.

HAD not the Lord been on our side,
may Israel now say;

2 Had not the Lord been on our side,
when men rose us to slay:
3 They had us swallow'd quick, when as
their wrath 'gainst us did flame:
4 Waters had cover'd us, our soul
had sunk beneath the stream.

5 Then had the waters, swelling high,
over our soul made way.
6 Bless'd be the Lord, who to their teeth
us gave not for a prey.
7 Our souls escaped as a bird
out of the fowler's snare:
The snare asunder broken is,
and we escaped are.

8 Our sure and all sufficient help
is in JEHOVAH'S name;
His name who did the heav'n create,
and who the earth did frame.

SECOND VERSION.

1 NOW Israel
may say, and that truly
If that the Lord
had not our cause maintain'd:
2 If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath,
to make of us their prey;

3 Then certainly
they had devour'd us all,
And swallow'd quick,
for aught that we could deem;

Such was their rage,
as we might well esteem:
4 And as fierce floods
before them all things drown,
So had they brought
our soul to death quite down.
5 The raging streams
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep;
6 But bless'd be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth
and bloody cruelty.
7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free;
Broke are their nets,
and thus escaped we,
8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

PSALM CXXV.

A Song of Degrees.

Let me, in this Psalm behold, [1] The happiness of the saints; in the fixedness of their new covenant state; the safety of their condition; the seasonableness of their deliverances; and the advantage of effectual fervent prayers in their behalf; ver. 1—4. [2] The misery of the wicked, particularly of apostates from the ways of God; ver. 5.

Let me then never be of them that draw back, but of them who believe, to the fixing of their heart, and the saving of their soul.

THEY in the Lord that firmly trust
shall be like Zion hill,
Which at no time can be remov'd
but standeth ever still.
2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth the compass so,
from henceforth, and for ay.
3 For ill men's rod upon the lot
of just men shall not lie:
Lest righteous men stretch forth their hands
unto iniquity.
4 Do thou to all those that be good
thy goodness Lord impart;
And do thou good to those that are
upright within their heart.
5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men:
on Isra'l peace shall stay.

PSALM CXXVI.

A Song of Degrees.

This Psalm relates to some remarkable deliverance of the Jewish church, perhaps from Babylon, as typical of those of the gospel church; and [1] Represents great admiration of, and thankfulness for the deliverance; ver. 1—3. [2] Contains prayers for, and encouragement of saints exercised with tribulations; ver. 4—6.

While I sing, let me admire the Lord's kindness to my country;—to his gospel church;—to mankind;—to my soul. And, in my remaining distress, personal or relative, let me sow in mourning and supplication, that I may reap joyful deliverances, and everlasting consolations, through grace.

WHEN Zion's bondage God turn'd back,
as men that dream'd were we.
Then fill'd with laughter was our mouth,
our tongue with melody:

They 'mong the heathen said, The Lord
great things for them hath wrought.
2 The Lord hath done great things for us,
whence joy to us is brought.
4 As streams of water in the south,
our bondage, Lord, recall.
5 Who sow in tears, a reaping-time
of joy, enjoy they shall.
6 That man who, bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return.

PSALM CXXVII.

A Song of Degrees for Solomon.

This Psalm relates to David's orders for building the temple; 1 Chron. xxii. xxviii. or to Solomon's actual building of it; 2 Chron. ii.—vi. It teacheth us constant dependence on God, in all our concerns; particularlyin, [1]Prospering our undertakings, or rearing our families; ver. 1. [2] In protecting our residence and country; ver. 1. [3] In enriching us without excessive care or labour; ver. 2. [4] In giving us agreeable heirs to possess our substance; ver. 3—5.

In my undertakings, let me set the Lord always before me; and depend on his blessing, as the source of my success. In all my enjoyments, let my care be to enjoy God himself.

EXCEPT the Lord do build the house,
the builders loose their pain:
Except the Lord the city keep,
the watchmen watch in vain.
2 'Tis vain for you to rise betimes,
or late from rest to keep.
To feed on sorrows' bread: so gives
he his beloved sleep.
3 Lo, children are God's heritage:
the womb's fruit his reward.
4 The sons of youth as arrows are,
for strong men's hands prepar'd.

5 O happy is the man that hath
his quiver fill'd with those :
They unashamed in the gate
shall speak unto their foes.

PSALM CXXVIII.

A Song of Degrees.

This Psalm exhibits, [1] The comprehensive duty of all, particularly married persons; ver. 1. [2] The advantage of studying it, viz. success in employments; comfort and honour in relations; joy in the prosperity of God's church, and of their own offspring; ver. 2.

While I sing, let me be ashamed, be pained on account of my deficiency in holiness, and of the hurt my family and the church of God have thereby sustained. Let me behold the great gain of true godliness, having the promises of this life, and of that which is to come.

BLESS'D is each one that fears the Lord,
and walketh in his ways :
2 For of thy labour thou shalt eat,
and happy be always.
3 Thy wife shall as a fruitful vine,
by thy house sides be found;
Thy children like to olive-plants,
about thy table round.
4 Behold the man that fears the Lord,
thus blessed shall he be.
5 The Lord shall out of Zion give
his blessing unto thee.
Thou shalt Jerus'lem's good behold,
whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
and peace on Israel.

PSALM CXXIX.

A Song of Degrees.

Whether this Psalm was penned when David brought up the ark of God to Mount Zion; 2 Sam. vi. or relates to the Chaldean

captivity, is uncertain. In it, the people of God, [1] Look back on their often-repeated tribulations, with thankfulness to God for their deliverances from Egypt, and from their oppressors, under the Judges, Saul, &c. ver. 1—4. [2] They look forward, with a believing prayer for, and prospect of the destruction of all their implacable enemies; ver. 5—8.

While I sing, let me not only be affected with what the Lord did for the Jewish, but chiefly with what he hath done for the gospel church; and let me, in faith, cry for, and expect the downfall of Antichrist, and of all the other enemies of Christ and his church.

OFT did they vex me from my youth,
may Isr'el now declare;
2 Oft did they vex me from my youth,
yet not victorious were.
3 The plowers plow'd upon my back,
they long their furrows drew.
4 The righteous Lord did cut the cords
of the ungodly crew.
5 Let Zion's haters all be turn'd
back with confusion.
6 As grass on houses tops be they,
which fades e're it be grown:
7 Whereof enough to fill his hand
the mower cannot find:
Nor can the man his bosom fill,
whose work is sheaves to bind.
8 Neither say they who do go by,
God's blessing on you rest:
We in the name of God the Lord
do wish you to be blest.

PSALM CXXX.

A Song of Degrees.

This Psalm contains, [1] David's earnest cries to God, out of the depths of corruption, desertion, temptation, or trouble; ver. 1, 2. [2] His ingenuous repentance, in the faith of God's merciful forgiveness; ver. 3, 4. [3] His attentive waiting on God for his favours; ver. 5, 6. [4] His encouraging expectations from God; ver. 7, 8.

While I sing, let my soul go and do likewise. While the unbounded mercy and plenteous redemption of JEHOVAH remains unexhausted, let my soul cry mightily in every trouble; believe forgiveness under the deepest sense of guilt; and quietly hope and wait for the salvation of God. Let never hopeless despair steel my heart against a God of grace.

LORD, from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
3 Lord, who shall stand, if thou, O Lord,
should mark iniquity?
4 But yet with thee forgiveness is,
that fear'd thou mayest be.
5 I wait for God, my soul doth wait,
my hope is in his word.
6 More than they that for morning watch,
my soul waits for the Lord:
I say more than they that do watch
the morning light to see.
7 Let Israel hope in the Lord,
for with him mercies be;
And plenteous redemption
is ever found with him.
8 And from all his iniquities,
he Isr'el shall redeem.

PSALM CXXXI.

A Song of Degrees of David.

This Psalm contains, (1) David's candid profession of his contentment with his lot; ver. 1, 2. (2) His warm encouragement of others to a constant dependence on God; ver. 3.

While I sing it, let me be ashamed of my pride, and of meddling with things above my sphere. Let me desire humility, as my great ornament, in every station; and study, like a child of God, weaned from worldly lusts, to set all my hope in God himself.

MY heart not haughty is, O Lord,
mine eyes not lofty be:
Nor do I deal in matters great,
Or things too high for me.
2 I surely have myself behav'd
with quiet sp'rit and mild,
As child of mother wean'd; my soul
is like a weaned child.
3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is
unto eternity.

PSALM CXXXII.

A Song of Degrees.

Whether this Psalm was penned by David when he brought up the ark of God from Kirjath-jearim; 2 Sam. vi. or for Solomon's dedication of the temple; 1 Kings viii. is uncertain. It contains, (1) A representation of David's pious and earnest care to provide a proper lodging for God's ark; ver. 1—7. (2) Earnest prayers for God's presence and blessings to attend his ark; ver. 8—10. (3) David's care to provide an habitation for God; and God's promises to David relating to the prosperity and establishment of his family, especially in the Messiah, are pled as arguments to enforce these requests; ver. 1—5. 10—18.

While I sing, let my soul, with ardour, go out after God, the living God. Let nothing less than his presence in his ordinances satisfy my desires. Let the welfare of his ministers and people be matter of my deep concern. Let me admire the kindness of God, that I have so many exceeding great and precious promises to plead upon. While I sing them, let me grasp, let me believe them, with my whole heart.

DAVID, and his afflictions all,
Lord, do thou think upon:
2 How unto God he sware, and vow'd
to Jacob's mighty One.
3 I will not come within my house,
nor rest in bed at all:
4 Nor shall mine eyes take any sleep,
nor eye-lids slumber shall;

5 Till for the Lord a place I find,
where he may make abode:
A place of habitation
for Jacob's mighty God.
6 Lo, at the place of Ephratah
of it we understood:
And we did find it in the fields,
and city of the wood.

7 We'll go into his tabernacles,
and at his footstool bow.
8 Arise, O Lord, into thy rest,
th' ark of thy strength and thou.
9 O let thy priests be clothed, Lord,
with truth and righteousness:
And let all those that are thy saints
shout loud for joyfulness.

10 For thine own servant David's sake,
do not deny thy grace:
Nor of thine own anointed One
turn thou away the face.
11 The Lord, in truth, to David sware,
he will not turn from it,
I, of thy body's fruit will make
Upon thy throne to sit.

12 My cov'nant if thy sons will keep,
and laws to them made known;
Their children then shall also sit
for ever on thy throne.
13 For God of Zion hath made choice:
there he desires to dwell.
14 This is my rest: here still I'll stay,
for I do like it well.

15 Her food I'll greatly bless: her poor
with bread will satisfy.

16 Her priests I'll clothe with health, her saints
shall shout forth joyfully.
17 And there will I make David's horn
to bud forth pleasantly:
For him that mine anointed is
a lamp ordain'd have I.
18 As with a garment I will clothe
with shame his en'mies all:
But yet the crown that he doth wear
upon him flourish shall.

PSALM CXXXIII.

A Song of Degrees of David.

This Psalm was perhaps penned when the Hebrew tribes concurred to fix David on his throne, or to restore him to it; 2 Sam. v. or xix. Here is (1) A declaration of the excellency and pleasantness of brotherly affection; ver. 1. (2) The illustration of this in two similitudes; ver. 2, 3. (3) The great advantage of it; ver. 3.

While I sing, let Jesus' love, shed abroad in my heart, make me exemplify my notes. How happy the churches and families, where this prevails! And how blessed above all, the church above, where LOVE, LOVE for ever reigns.

BEHOLD, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell.
2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the skirts*
did of his garments go.

* To imagine that the sacred oil ran down upon and stained the high priest's robe to the skirt, or lower parts thereof, to me seems very inconsistent with the remarkable cleanlines prescribed by the ceremonial institutes; very inconsistent with the prescribed finery and beauty of this sacred apparel. The Hebrew word PHI ought therefore to have been translated not SKIRT but COLLAR or NECK-BAND; compare Job. xxx. 18. Exodus xxviii. 32.—Perhaps too, the hills of Zion, in ver. 3.denote not those about Jerusalem, Psalm cxxv. 2, which stood an hundred miles distant from Hermon, but that which is called SION, Deut. iv. 48, on which, without controvei

3 As Hermon's dew, the dew that doth
on Sion hills descend:
For there the blessing God commands,
life that shall never end.

PSALM CXXXIV.

A Song of Degrees.

This Psalm was perhaps penned when David appointed the orders of the Priests and Levites; 1 Chron. xxiii. xxvi. In it we have, (1) The sacred watchers of the temple stirred up, to employ their time in praising God; ver. 1, 2. (2) A fervent prayer for the blessing of God on them, or on others; ver. 3.

While I am in Christ's church, let me provoke myself and others to love, and to good works.

BEHOLD, bless ye the Lord, all ye
that his attendants are;
Ev'n you that in God's temple be,
and praise him nightly there.
2 Your hands within God's holy place
lift up, and praise his name,
3 From Sion hill the Lord thee bless,
that heav'n and earth did frame.

PSALM CXXXV.

This Psalm contains, (1) Earnest exhortations to all concerned, to praise the Lord; ver. 1—3. 19—21. (2) Rich matter for praise;—God considered as the God of Israel; ver. 4. As the God of Gods; ver. 5. As the God of the whole world; ver. 6, 7. As a God terrible to the enemies of Israel; ver. 8—11. but kind to Israel; ver. 12—14. And as the only true and living God, before whom all others are but vanity and falshood; ver. 15.—18.

Come near, my soul, and sing what JEHOVAH is, and hath done for his church, and what he is to, and hath done for me.

PRAISE ye the Lord, the Lord's name [praise,
his servants, praise ye God.
2 Who stand in God's house, in the courts
of our God make abode.
3 Praise ye the Lord, for he is good,
Unto to him praises sing:

the famed, the plentiful, the invigorating, the fructifying
s of Hermon descended.

Sing praises to his name, because
it is a pleasant thing.
4 For Jacob to himself, the Lord
did choose of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.
5 Because I know assuredly
the Lord is very great,
And that our Lord, above all gods
in glory hath his seat.
6 What things soever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the seas, and all
the places deep that be.
7 He from the ends of earth doth make
the vapors to ascend;
With rain, he lightenings makes, and wind
doth from his treasures send.
8 Egypt's first-born. from man to beast,
9 who smote. Strange tokens he
On Pharoah and his servants sent,
Egypt, in midst of thee.
10 He smote great nations, slew great kings;
11 Sihon of Hesbon king,
And Og of Bashan, and to nought
did Canaan's kingdoms bring.
12 And for a wealthy heritage
their pleasant land he gave,
An heritage which Israel,
his chosen folk, should have.
13 Thy name, O Lord, shall still endure,
and thy memorial
With honour shall continu'd be
to generations all.

14 For why? the righteous God will judge
his people righteously;
Concerning those that do him serve,
himself repent will he.
15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mould.
16 Mouths have they, but they do not speak;
eyes, but they do not see:
17 Ears have they, but hear not, and in
their mouths no breathing be.
18 Their makers are like them, so are
all that on them rely.
19 O Isr'el's house bless God, bless God,
O Aaron's family.
20 O bless the Lord, of Levi's house
ye who his servants are;
And bless the holy name of God,
all ye the Lord that fear.
21 And blessed be the Lord our God,
from Sion's holy hill,
Who dwelleth at Jerusalem.
The Lord, O praise ye still.

PSALM CXXXVI.

This Psalm is a continued exhortation to praise the Lord for the perpetual displays of his mercy. The hearty singing of it has been honoured with the most signal appearances of God's kindness; 2 Chron. v. 13 and xx. 21, 22. We are in it directed to praise God. (1) As great and good in himself; ver. 1—3. (2) As the Creator of all things; ver. 5—9. (3) As the God and Saviour of Israel, who brought them out of Egypt, through the Red sea and wilderness; and cast out the nations, and gave them the possession of Canaan; ver. 10—22. (4) As our gracious and condescending Redeemer; ver. 23—24. (5) As the great and sovereign Benefactor of all creatures; ver. 25. 26.

While I sing it, let my heart be melted, and all inflamed, th the loving-kindness and mercy of God in Christ. Let me

behold, believe, and admire the unbounded extent, and everlasting duration thereof.

GIVE thanks to God, for good is he;
for mercy hath he ever.
2 Thanks to the God of gods give ye;
for his grace faileth never.
3 Thanks give the Lord of lords unto:
for mercy hath he ever.
4 Who only wonders great can do:
for his grace faileth never.

5 Who by his wisdom made heav'ns high:
for mercy hath he ever.
6 Who stretch'd the earth above the sea:
for his grace faileth never.
7 To him that made the great lights shine:
for mercy hath he ever.
8 The sun to rule till day decline:
for his grace faileth never.

9 The moon and stars to rule by night:
for mercy hath he ever.
10 Who Egypt's first-born kill'd outright:
for his grace faileth never.
11 And Isr'el brought from Egypt land:
For mercy hath he ever.
12 With streth'd out arm, and with strong hand:
for his grace faileth never.

13 By whom the Red sea parted was:
for mercy hath he ever.
14 And through its midst made Isr'el pass:
for his grace faileth never.
15 But Pharoah and his host did drown:
for mercy hath he ever.
16 Who through the desert led his own:
for his grace faileth never.

17 To him great kings who overthrew:
for he hath mercy ever.
18 Yea, famous kings in battle slew:
for his grace faileth never.
19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
20 And Og the king of Bashanites:
for his grace faileth never.
21 Their land in heritage to have:
(for mercy hath he ever)
22 His servant Isr'el right he gave:
for his grace faileth never.
23 In our low state who on us thought:
for he hath mercy ever.
24 And from our foes our freedom wrought;
for his grace faileth never.
25 Who doth all flesh with food relieve:
for he hath mercy ever.
26 Thanks to the God of heaven give;
for his grace faileth never.

SECOND VERSION.

PRAISE God, for he is kind:
His mercy lasts for ay.
2 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.
3 The Lord of lords praise ye,
Whose mercies still endure.
4 Great wonders only he,
Doth work by his great pow'r:
For certainly, &c.

5 Which God omnipotent,
By might and wisdom high
The heav'n and firmanent
Did frame, as we may see:
For certainly, &c.

6 To him who did out-stretch
This earth, so great and wide,
Above the waters reach,
Making it to abide:
For certainly, &c.

7 Great lights he made to be:
For his grace lasteth ay.

8 Such as the sun we see,
To rule the lightsome day:
For certainly, &c.

9 Also the moon so clear,
Which shineth in our sight:
The stars that do appear,
To guide the darksome night:
For certainly, &c.

10 To him that Egypt smote,
Who did his message scorn,
And in his anger hot,
Did kill all their first-born:
For certainly, &c.

11 Thence Isr'el out he brought:
For his grace lasteth ever.

12 With a strong hand he wrought,
And stretch'd-out arm deliver:
For certainly, &c.

13 The sea he cut in two:
For his grace lasteth still:

14 And through its midst to go
Made his own Israel:
For certainly, &c.

15 But overwhelm'd and lost
Was proud king Pharoah,
With all his mighty host,
And chariots there also;
For certainly, &c.

16 To him who pow'rfully
His chosen people led;
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.

17 To him great kings who smote,
For his grace hath no bound.

18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.

19 Sihon, th' Amorite king:
For his grace lasteth ever.

20 Og also, who did reign
The land of Bashan over:
For certainly, &c.

21 Their land by lot he gave;
For his grace faileth never.

22 That Isr'el might it have
In heritage for ever:
For certainly, &c.

23 Who hath remembered
Us in our low estate:

24 And us delivered
From foes which did us hate:
For certainly, &c.

25 Who to all flesh gives food:
For his grace faileth never.

26 Give thanks to God most good
The God of heav'n for ever:
For certainly &c.

PSALM CXXXVII.

This Psalm was probably composed in Chaldea, during the captivity; and contains. (1) The Jews' grievous bewailing of their distress, contempt, and reproach; ver. 1, 4. (2) Their tender and affectionate remembrance of, and concern for Jerusalem—the church and ordinances of God; ver. 5, 6. (3) Denunciations of destruction to the Edomites, who had promoted, and the Chaldeans who had effected, their distress and captivity; ver. 7—9.

While I sing, let me bless the Lord for what mercy is in my lot, above that of many others. Let the welfare of God's church lie near my heart. Let me earnestly desire, and firmly expect the ruin of all her and my spiritual foes.

BY Babel's streams we sat and wept,
when Zion we thought on.
2 In midst thereof we hang'd our harps
the willow-trees upon.
3 For there a song required they
who did us captive bring;
Our spoilers call'd for mirth, and said,
A song of Zion sing.
4 O how the Lord's song shall we sing
within a foreign land;
5 If thee, Jerus'lem, I forget,
skill part from my right hand.
6 My tongue to my mouth's roof let cleave
if I do thee forget,
Jerusalem, and thee above
my chief joy do not set.
7 Remember Edom's children, Lord,
who in Jerus'lem's day,
Ev'n unto its foundation,
Raze, raze it quite, did say:
8 O daughter thou of Babylon,
near to destruction;
Blest shall he be that thee rewards,
as thou to us hast done,

9 Yea happy surely shall he be,
thy tender little ones
Who shall lay hold upon, and them
shall dash against the stones.

PSALM CXXXVIII.

A Psalm of David.

This Psalm was perhaps composed by David when he was newly advanced to his throne; 2 Sam. v. 1 Chron. xii. In it, (1) He looks back with thankfulness upon the experience he had of God's goodness to him; ver. 1—3. (2) He looks forward with comfort, in hopes, 1. That others would go on to praise God like him; ver. 4, 5. 2. That God would continue to do good to him; ver. 6, 7, 8.

While I sing these lofty lines, let the sense of the unmumbered mercies I have received from God, and the hope of his everlasting loving-kindness, tune and animate my heart.

THEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: and worship will
towards thy santuary.
I'll praise thy name, ev'n for thy truth,
and kindness of thy love:
For thou thy word hast magnify'd
all thy great name above.
3 Thou didst me answer in the day
when I to thee did cry:
And thou my fainting soul with strength
didst strengthen inwardly.
4 All kings upon the earth that are
shall give thee praise, O Lord,
When as they from thy mouth shall hear
thy true and faithful word.
5 Yea, in the righteous ways of God
with gladness they shall sing:
For great's the glory of the Lord,
who doth for ever reign.

6 Though God be high, yet he respects
all those that lowly be;
Whereas the proud and lofty ones
afar off knoweth he.
7 Though I in midst of trouble walk,
I life from thee shall have;
'Gainst my foes' wrath thoul't stretch thine [hand,
thy right hand shall me save.
8 Surely, that which concerneth me,
the Lord will perfect make:
Lord, still thy mercy lasts: do not
thine own hands' works forsake.

PSALM CXXXIX.

To the chief Musician. A Psalm of David.

This Psalm was probably penned by David, while he was loaded with some vile reproaches; and contains, (1) His celebration of, 1. The omniscience; ver. 1—6. 2. The omnipresence; ver. 7—12. And 3. The creating kindness of God; ver. 13—16. (2) His improvement of these in, 1 Devout meditation on God; ver. 17, 18. 2. In detestation of wicked men; ver. 19—22. 3. In solemn profession of his uprightness before God; ver. 23. 24.

Let me sing, let me pray, let me live, always under the deepest impressions of God's eye upon me; his presence with me; his formation of me; his new-covenant marriage to me; and his everlasting redemption of my soul. Let my nights and my days be filled up with precious, with fixed, with pleasant thoughts concerning these, and holy improvements of them. Let me never make the Lord's enemies my intimates. Let a thorough purgation from sin and progress in holiness, be the delight, the earnest desire of my soul.

O Lord, thou hast me search'd, and known.
2 Thou know'st my sitting down
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps and my lying down,
thou compassest always;
Thou also most entirely art
acquaint with all my ways.

PSALM CXL.

To the chief Musician. A Psalm of David.

This Psalm was probably penned by David when persecuted by Saul; and perhaps partly relates to Doeg the Edomite; as Psalm lii. and cxx. In it, (1) David complains of the malice of his enemies, and supplicates God's preservation from them; ver. 1—5. (2) He encourageth himself in God, as his God; ver. 6. 7. (3) He prays for, and prophesies the destruction of all his enemies; ver. 8—11. (4) He assures himself and other saints, that all their troubles, shall end happily; ver. 12, 13.

Let my troubles stir me up to fervent prayers, and to an earnest believing on God as my God. Thus shall I suck honey out of flinty rocks; and the malice as well as the ruin of mine enemies, shall work for me an exceeding and eternal weight of glory.

LORD from the ill and froward man
give me deliverance,
And do thou safe preserve me from
the man of violence:
2 Who in their heart mischievous things
are meditating ever:
And they for war assembled are
continually together.
3 Much like unto a serpent's tongue,
their tongues they sharp do make:
And underneath their lips there lies
the poison of a snake.
4 Lord, keep me from the wicked's hands,
from violent men me save,
Who utterly to overthrow
my goings purpos'd have.
5 The proud for me a snare have hid,
and cords, yea, they a net
Have by the way-side for me spread:
they gins for me have set.
6 I said nnto the Lord, Thou art
my God; unto the cry

Of all my supplications,
Lord, do thine ear apply.
7 O God the Lord, who art the strength
of my salvation;
A cov'ring in the day of war
my head thou hast put on.
8 Unto the wicked man, O Lord,
his wishes do not grant;
Nor further thou his ill device,
least they themselves should vaunt.
9 As for the head and chief of those
about that compass me,
Ev'n by the mischief of their lips
let thou them cover'd be.
10 Let burning coals upon them fall,
them throw in fiery flame,
And in deep pits, that they no more
may rise out of the same.
11 Let not an evil-speaker be
on earth established:
Mischief shall hunt the violent man
till he be ruined.
12 I know God will th' afflicted's cause
maintain, and poor men's right.
13 Surely the just shall praise thy name,
th' upright dwell in thy sight.

PSALM CXLI.

A Psalm of David.

This Psalm was likewise composed under distress and persecution. In it David prays, (1) For God's kind acceptance of his prayers; ver. 1. 2. (2) For his powerful assistance in keeping his tongue, his heart, and hand, in the way of duty; ver. 3, 4. (3) That others might be helpful to him with their seasonable reproofs; and he to them with his prayers; ver. 5, 6. (4) That when he and his friends were brought to the last

extremity, God would graciously appear for their relief; Ver. 7—10.

Whenever I am afflicted, let me pray. Let me highly prize and kindly receive Christian reproof, and earnestly improve it to my spiritual advantage. Nor let me ever despair, on account of the great distress of my soul, or of the church. Is any thing too hard for the Lord?

O LORD, I unto thee do cry,
do thou make haste to me;
And give an ear unto my voice,
when I cry unto thee.

2 As incense let my prayer be
directed in thine eyes:
And the uplifting of my hands
as th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
keep of my lips the door.

4 My heart incline thou not unto
the ills I should abhor,
To practise wicked works with men
that work iniquity:
And with their delicates my taste
let me not satisfy.

5 Let him that righteous is, me smite,
it shall a kindness be;
Let him reprove, I shall it count
a precious oil to me:
Such smiting shall not break my head;
for yet the time shall fall,
When I in their calamities
to God pray for them shall.

6 When as their judges down shall be
in stony places cast,
Then shall they hear my words; for they
shall sweet be to their taste.

7 About the grave's devouring mouth
our bones are scatter'd round,

As wood which men do cut and cleave
lies scatter'd on the ground.
8 But unto thee, O God the Lord,
mine eyes uplifted be:
My soul do not leave destitute,
my trust is set on thee.
9 Lord, keep me safely from the snares
which they for me prepare,
And from the subtile gins of them
that wicked workers are.
10 Let workers of iniquity
into their own nets fall,
Whilst I do by thine help escape
the danger of them all.

PSALM CXLII.

Maschil of David. A prayer when he was in the Cave.

This Psalm was framed by David when obliged by Saul's persecution to hide himself in a cave; 1 Sam. xxii. 1. or xxiv. 3. and contains, (1) Bitter complaints of the subtilty, strength, and malice of his enemies, and of the coldness and indifference of his friends; ver. 1—4, 6. (2) The comfort he took in God's knowing his way, and in recognizing his claim to God as his portion; ver. 3, 4, 5. (3) His pleasant expectations that his God would deliver him, and that his fellow saints would join with him in thanksgiving for his deliverance; ver. 6, 7.

If all men forsake me, if all men harrass me, let me cast my burdens on the Lord, that he may sustain me. Let me renew my believing claims to him as my Lord, my God, my Refuge, and my Portion. Let me rest firmly on his characters and promises, for his sympathy, help, and deliverance.

I WITH my voice cry'd to the Lord,
with it made my request:
2 Pour'd out to him my plaint, to him
my trouble I exprest.
3 When in me was o'erwhelm'd my sp'rit,
then well thou knew'st my may:
Where I did walk a snare for me
they privily did lay.

4 I look'd on my right hand, and view'd
but none to know me were;
All refuge failed me, no man
did for my soul take care.
5 I cry'd to thee; I said, thou art
my refuge, Lord alone;
And in the land of those that live
thou art my portion.
6 Because I am brought very low,
attend unto my cry:
Me, from my persecutors save,
who stronger are than I.
From prison bring my soul that I
thy name may glorify:
The just shall compass me, when thou
with me deal'st bounteously.

PSALM CXLIII.

A Psalm of David.

This Psalm was probably penned by David during the unnatural rebellion of his son Absalom, as Psalm iii. xlii. xliii. It contains, (1) Sad complaints of trouble, and of the sinking of his spirit under it; ver. 3, 4, 5, 7. (2) Fervent supplications that God would hear his prayer; ver. 1. 7. forgive his sins; ver. 2. manifest his favours; ver. 6, 7. 8. direct him in the way of duty; ver. 8—10. quicken him in it; ver. 11. deliver him out of trouble; ver. 9. 11. and, in fine, punish his persecutors ver. 12.

What time my heart is overwhelmed, let God lead me to the Rock that is higher than I. Let me study to have my sin removed first, in order that my troubles may remove in due order, and with a rich blessing.

LORD, hear my pray'r, attend my suits;
and in thy faithfulness
Give thou an answer unto me,
and in thy righteousness.
2 Thy servant also bring thou not
in judgment to be try'd:
Because no living man can be
in thy sight justify'd.

3 For th' en'my hath pursu'd my soul,
my life to ground down tread:
In darkness he hath made me dwell,
as who have long been dead.
4 My sp'rit is therefore overwhelm'd
in me perplexedly:
Within me is my very heart
amazed wondrously.
5 I call to mind the days of old,
to meditate I use
On all thy works; upon the deeds
I of thy hands do muse.
6 My hands to thee I stretch; my soul
thirsts, as dry land, for thee.
7 Haste, Lord, to hear, my spirit fails:
hide not thy face from me;
Lest like to them I do become
that go down to the dust.
8 At morn let me thy kindness hear,
for in thee do I trust:
Teach me the way that I should walk;
I lift my soul to thee.
9 Lord, free me from my foes; I flee
to thee to cover me.
10 Because thou art my God, to do
thy will do me instruct:
Thy Sp'rit is good, me to the land
of uprightness conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's sake:
And do thou, for thy righteousness,
my soul from trouble take.
12 And of thy mercy slay my foes,
let all destroyed be

That do afflict my soul; for I
a servant am to thee.

SECOND VERSION.

OH! hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require;
And in thy faithfulness
Unto me answer make,
And, in thy righteousness,
Upon me pity take.

2 In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God,
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low
In darkness, as forgot,
Or men dead long ago.

4 Therefore my sp'rit, much vex'd,
O'erwhelm'd is me within:
My heart right sore perplex'd
And desolate hath been,

5 Yet I do call to mind
What ancient days record,

Thy works of ev'ry kind
I think upon, O Lord.

6 Lo, I do stretch my hands
To thee, my help alone,
For thou well understands
All my complaint and moan:
My thirsting soul desires
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.

7 Lord let my pray'r prevail,
To answer it make speed,
For lo, my sp'rit, doth fail;
Hide not thy face in need:
Lest I be like to those,
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.

8 Because I trust in thee,
O Lord cause me to hear
Thy loving-kindness free
When morning doth appear:
Cause me to know the way
Wherein my path should be,
For why, my soul on high
I do lift up to thee.

9 From my fierce enemy
In safety do me guide,
Because I flee to thee,
Lord that thou may'st me hide.

10 My God alone art thou,
Teach me thy righteousness:
Thy Sp'rit's good, lead me to
The land of uprightness.

O Lord, for thy name's sake,
Be pleas'd to quicken me:
And for thy truth forth take
My soul from misery.
12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy;
For I thy servant am.

PSALM CXLIV.

A Psalm of David.

This Psalm was probably composed by David upon the occasion of his advancement to the throne; 1 Chron. xii. 2 Sam. v. as Psal. cxxxviii. lxxv. &c. In it we have, (1) Thankful acknowledgements of God's relation to him, and condescending kindness towards him; ver. 1—4. (2) Supplication for divine deliverance from his enemies, who still threatened him; ver. 5—8. and for prosperity to his kingdom; ver. 11—14. (3) Triumphant Joy in God, as his and their deliverer and portion; ver. 9, 10. 15.

While I sing let me admire the relation, the kindness of God to me, who am so mean, so frail, so sinful! Let me rejoice in him, as my ALL in ALL; and commit my way to him, that he may bring it to pass. And let every external benefit lead up my heart to God himself.

O BLESSED ever be the Lord,
who is my strength and might,
Who doth instruct my hands to war,
my fingers teach to fight,
2 My goodness, fortress, my high tow'r,
deliverer, and shield,
In whom I trust: who under me
my people makes to yield.
3 Lord, what is man, that thou of him
dost so much knowledge take?
Or son of man that thou of him,
so great account dost make?
4 Man is like vanity; his days
as shadows pass away.

5 Lord, bow thy heav'ns, come down; touch
the hills, and smoke shall they. [thou
6 Cast forth thy lightnings, scatter them;
thine arrows shoot, them rout.
7 Thine hand send from above, me save,
from great depths draw me out:
And from the hand of children strange:
8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.

9 A new song I to thee will sing,
Lord, on a psaltery:
I on a ten-string'd instrument
will praises sing to thee.
10 Ev'n he it is that unto kings
salvation doth send:
Who his own servant David doth
from hurtful sword defend.

11 O free me from strange children's hands,
whose mouth speaks vanity;
And their right hand a right hand is
that works deceitfully.
12 That as the plants our sons may be
in youth grown up that are;
Our daughters like to corner-stones,
carv'd like a palace fair.

13 That, to afford all kind of store,
our garners may be fill'd;
That our sheep thousands, in our streets
ten thousands they may yield.
14 That strong our oxen be for work,
that no in-breaking be,
Nor going out; and that our streets
may from complaints be free.

15 Those people blessed are, who be
in such a case as this:
Yea, blessed all those people are
whose God JEHOVAH is.

PSALM CXLV.

David's Psalm of Praise.

This Psalm, like the xxv. xxxiv. cxi. cxii. and cxix. is composed in an alphabetical form. It, and the five which follow, consist of pure praises to God, without so much as one complaint or petition. Here, (1) David engageth himself, and encourageth others to praise God; ver. 1, 2, 3, 4, 5, 6, 7. 10. 21. (2) He represents the grounds of praise, viz. The greatness and glory, sovereign power, and eternity of God. 2. The greatness and glory of his works; ver. 3—7. 11, 12, 13. his unbounded goodness, mercy and compassion; ver. 7, 8, 9. manifested in pitying the afflicted, providing what is necessary for all creatures; and in his readiness to hear and answer his people's prayers, preserve them from evil, and destroy their enemies; ver. 14—20.

In such high praises of God, may all my prayers issue at last. And the nearer I approach to mine end, let my heart and lips be the more filled with his praise and honour all the day. While I live on earth, let me publish the heart engaging wonders of the nature and works of my God.

I'LL thee extol, my God, O King:
I'll bless thy name always.
2 Thee will I bless each day, and will
thy name for ever praise.
3 Great is the Lord, much to be prais'd,
his greatness search exceeds.
4 Race unto race shall praise thy works,
and show thy mighty deeds.
5 I of thy glorious majesty
the honour will record;
I'll speak of all thy mighty works,
which wondrous are, O Lord.
6 Men of thine acts the might shall show,
thine acts that dreadful are:
And I, thy glory to advance,
thy greatness will declare.

7 The mem'ry of thy goodness great
they largely shall express:
With songs of praise they shall extol
thy perfect righteousness.
8 The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.

9 The Lord JEHOVAH unto all
his goodness doth declare;
And over all his other works
his tender mercies are.
10 Thee all thy works shall praise, O Lord,
and thee thy saints shall bless;
11 They shall thy kingdom's glory show,
thy pow'r by speech express:

12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
13 Thy kingdom shall for ever stand,
thy reign through ages all.
14 God raiseth all that are bow'd down,
upholdeth all that fall.

15 The eyes of all things wait on thee,
the giver of all good,
And thou in time convenient
bestows on them their food.
16 Thine hand thou op'nest lib'rally
and of thy bounty gives
Enough to satisfy the need
of ev'ry thing that lives.

17 The Lord is just in all his ways,
holy in his works all.

18 God's near to all that call on him,
in truth that on him call.
19 He will accomplish the desire
of those that do him fear;
He also will deliver them,
and he their cry will hear.
20 The Lord preserves all who him love,
that nought can them annoy:
But he all those that wicked are
will utterly destroy.
21 My mouth the praises of the Lord
to publish cease shall never:
Let all flesh bless his holy name
for ever and for ever.

SECOND VERSION.

O LORD, thou art my God and king,
Thee will I magnify and praise,
I will thee bless, and gladly sing
Unto thy holy name always.
2 Each day I rise I will the bless,
And praise thy name time without end.
3 Much to be prais'd, and great God is;
His greatness none can comprehend.
4 Race shall thy works praise unto race,
The mighty acts show, done by thee.
5 I will speak of the glorious grace,
And honour of thy majesty;
Thy wondrous works I will record.
6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord:
And I thy greatness will unfold.
7 They utter shall abundantly
The mem'ry of thy goodness great,
And shall sing praises cheerfully,

Whilst they thy righteousness relate.
8 The Lord our God is gracious,
Compassionate is he also.
In mercy he is plenteous,
But unto wrath and anger slow.
9 Good unto all men is the Lord:
O'er all his works his mercy is.
10 Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.
11 The glory of thy kingdom show
Shall they, and of thy power tell.
12 That so men's sons his deeds may know,
His kingdom's grace that doth excel.
13 Thy kingdom hath no end at all,
It doth through ages all remain.
14 The Lord upholdeth all that fall,
The cast down raiseth up again.
15 The eyes of all things, Lord, attend,
And on thee wait, that here do live;
And thou, in season due, dost send
Sufficient food them to relieve.
16 Yea, thou thine hand dost open wide,
And ev'ry thing doth satisfy
That lives, and doth on earth abide,
Of thy great liberality.
17 The Lord is just in his ways all,
And holy in his works each one.
18 He's near to all that on him call,
Who call in truth on him alone.
19 God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will,
And save them in the time of need.
20 The Lord preserves all, more and less,
That bear to him a loving heart:

But workers all of wickedness
Destroy will he, and clean subvert.

21 Therefore my mouth and lips I'll frame
To sing the praises of the Lord:
To magnify his holy name
For ever let all flesh accord.

PSALM CXLVI.

This Psalm contains, (1) Pleasant engagements and encouragements to the hearty and constant praises of God; ver. 1, 2. 10. (2) Earnest disuassives from trusting in man, who is so weak and short-lived; ver. 3, 4. (3) Powerful persuasives to trust in God, whose power and goodness appear so remarkable in creation, providence, and redemption; ver. 5—10.

While I sing, be stirred up, my soul, and all that is within me, to bless his holy name—to depend on him alone, who is my Maker, my faithful Friend, my kind and righteous Protector, my bountiful Provider, my almighty Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of my foes;—my King, my God, and my ALL.

PRAISE God. The Lord praise, O my [soul
2 I'll praise God while I live:
While I have being, to my God,
in songs, I'll praises give.

3 Trust not in princes, nor man's son,
in whom there is no stay.

4 His breath departs, to's earth he turns:
that day his thoughts decay.

5 O happy is that man, and bless'd,
whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
and on his God is staid.

6 Who made the earth, and heavens high,
who made the swelling deep,
And all that is within the same:
who truth do ever keep.

7 Who righ[illegible] scatt'reth he :
for those [illegible]th give.
Who to the [illegible]s ice :
God sets t[illegible]
8 The Lord do[illegible]
the bowed-d[illegible]
The Lord doth [illegible]
that walk in u[illegible]
9 The stranger's sh[illegible]
the orphan's he[illegible]
But yet by him the [illegible]
turn'd upside dow[illegible]
10 The Lord shall reig[illegible] ever more,
thy God, O Zion, he
Reigns to all generations,
Praise to the Lord give ye.

PSALM CXLVII.

This Psalm was probably penned by David, while he repaired and fortified Jerusalem; 2 Sam. v. and contains, (1) Solemn calls to praise God; ver. 1, 7, 12, 20. (2) Weighty reasons for praising God, viz. 1. That as the God of nature he is infinitely intelligent and great, and the sovereign manager of all creatures; ver. 4, 5, 8, 9, 15, 18. 2. As the God of grace, he tenderly comforts, and affectionately delights in his people; ver. 3, 6, 10, 11. 3. As the God of Israel, Jerusalem and Zion, he settles their civil and religious state; ver. 2, 13, 14, 19, 20.

When God manifests himself in so many things, be ashamed, my soul, that I discern him in so few. O to see God's power and glory in every work of his hand, and especially in every word of his mouth! and to be so affected with what he is, and hath done, and will do, as in every thing to give thanks.

PRAISE ye the Lord; for it is good
praise to our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 God doth build up Jerusalem,
and he it is alone

That the dispers'd of Israel
doth gather into one.
3 Those that are broken in their heart,
and grieved in their minds,
He healeth and their painful wounds
he tenderly up-binds.
4 He counts the number of the stars;
he names them ev'ry one.
5 Great is our Lord, and of great pow'r;
His wisdom search can none.
6 The Lord lifts up the meek: and casts
the wicked to the ground.
7 Sing to the Lord, and give him thanks;
on harp his praises sound.
8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh grass
upon the mountains grow.
9 He gives the beast his food, he feeds
the ravens young that cry.
10 His pleasure not in horse's strength,
nor in man's legs doth lie.
11 But in all those that do him fear
the Lord doth pleasure take;
In those that to his mercy do
by hope themselves betake.
12 The Lord praise, O Jerusalem:
Zion, thy God confess:
13 For thy gates' bars he maketh strong:
thy sons in thee doth bless.
14 He in thy borders maketh peace;
with fine wheat filleth thee.
15 He sends forth his command on earth,
his word runs speedily.

16 Hoar-frost, like ashes, scatt'reth he:
Like wool he snow doth give.
17 Like morsels casteth forth his ice:
who in its cold can live?
18 He sendeth forth his mighty word,
and melteth them again:
His winds he makes to blow, and then
the waters flow amain.
19 The doctrine of his holy word
to Jacob he doth show:
His statutes and his judgments he
gives Israel to know.
20 To any nation never he
such favour did afford;
For they his judgments have not known;
O do ye praise the Lord.

PSALM CXLVIII.

Here, the Psalmist, overwhelmed with enrapturing views of the glory, and sense of the goodness of the Lord, issues forth a solemn call to all his fellow creatures to assist him in his songs of praise. (1) To the celestial creatures above, whether intellectual beings or not; ver. 1—6. (2) To the terrestrial creatures below, whether irrational; ver. 7—10. or rational; ver. 11—13. but chiefly to his chosen people; ver. 14.

While angels and other rational beings actively trumpet forth his honours, and irrational creatures praise him objectively, in manifesting his excellencies marked on them; let my soul be ravished with his glory, amazed with his grace, and all inflamed with love in uttering his praise, who, in Christ, is MY GOD, and my EXCEEDING JOY. Cry out, all my powers, My God, who is like unto thee! Is there any work like unto thy work!

PRAISE God. From heavens praise the Lord,
in heights praise to him be.
2 All ye his angels, praise ye him;
his hosts all praise him ye.
3 O praise ye him, both sun and moon,
praise him all stars of light.

4 Ye heav'ns of heav'ns him praise, and floods
above the heavens' height.
5 Let all the creatures praise the name
of our almighty Lord;
For he commanded, and they were
created by his word.
6 He also, for all times to come,
hath them establish'd sure:
He hath appointed them a law,
which ever shall endure.
7 Praise ye JEHOVAH from the earth,
dragons, and ev'ry deep:
8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.
9 All hills and mountains, fruitful trees,
and all ye cedars high.
10 Beasts, and all cattle, creeping things,
and all ye birds that fly.
11 Kings of the earth, all nations,
princes, earth's judges all:
12 Both young men, yea, and maidens too,
old men, and children small.
13 Let them God's name praise: for his name
alone is excellent:
His glory reacheth far above
the earth and firmament.
14 His people's horn, the praise of all
his saints exalteth he;
Ev'n Isr'el's seed, a people near
to him. The Lord praise ye.

SECOND VERSION.

THE Lord of heav'n confess,
On high his glory raise.

2 Him, let all angels bless,
Him, all his armies praise.
3 Him glorify,
Sun, moon, and stars;
4 Ye higher spheres,
And cloudy sky.

5 From God your beings are,
Him therefore famous make;
You all created were,
When he the word but spake.
6 And from that place
Where fix'd you be,
By his decree,
You cannot pass.

7 Praise God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps.
9 Praise ye his name,
Hills great and small,
Trees low and tall,
10 Beasts wild and tame,

All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high;
12 Both men and virgins young,
Ev'n young and old,
13 Exalt his name;
For much his fame
Should be extoll'd.

O let God's name be prais'd
Above both earth and sky;
14 For he his saints hath rais'd,
And set their horn on high.

Ev'n those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

PSALM CXLIX.

This Psalm was perhaps penned by David when he took the strong hold of Zion from the Jebusites,—and represents, (1) Abundant Joys to the people of God, in his relation to delight in, and kindness towards them; ver. 1—5. (2) Abundance of terror to the proudest of their enemies, in their victory and power over them; ver. 6—9.

While I sing, let mine eyes be fixed on Jesus Christ, going forth in his chariots of salvation, subduing his enemies to himself, by the gospel-rod of his strength, in the Apostolic and Milennial period; Rev. xx. 2. and in the chariots of his vengeance, destroying his incorrigible opposers, by the iron rod of his wrath, and treading them under the feet of his saints.

PRAISE ye the Lord: unto him sing
a new song and his praise,
In the assembly of his saints,
in sweet psalms do ye raise.
2 Let Isr'el in his Maker joy,
and to him praises sing:
Let all that Zion's children are,
be joyful in their King.
3 O let them unto his great name
give praises in the dance:
Let them with timbrel and with harp
in songs his praise advance.
4 For God doth pleasure take in those
that his own people be.
And he with his salvation
the meek will beautify.
5 And in his glory excellent
let all his saints rejoice:
Let them to him upon their beds
aloud lift up their voice.

6 Let in their mouth aloft be rais'd
the high praise of the Lord,
And let them have in their right hand
a sharp two-edged sword;

7 To execute the vengeance due
upon the heathen all;
And make deserved punishment
upon the people fall.

8 And ev'n with chains as pris'ners, bind
their kings that them command.
Yea, and with iron fetters strong,
the nobles of their land.

9 On them the judgment to perform
found written in his word:
This honour is to all his saints.
O do ye praise the Lord.

PSALM CL.

This Psalm contains thirteen calls to praise God. It directs; (1) Who ought to praise him; ver. 6. (2) Why they should praise him, viz. that he dwells with men; and for his mighty acts; and his excellent greatness; ver. 1. 2. (3) How he ought to be praised,—in a public, earnest, and skilful manner; ver. 2, 3, 5.

Dare not, my soul, to finish thy notes, and to conclude the book, without commencing an heartiness in the work. Awake then my inward powers, let me even here, begin my high hallelujahs and hosannas to Him, who loved me, and gave himself for me.

PRAISE ye the Lord. God's praise within
his sanctuary raise:
And to him in the firmament
of his pow'r give ye praise.

2 Because of all his mighty acts,
with praise him magnify:
O praise him as he doth excel
in glorious majesty.

3 Praise him with trumpet's sound: his praise
with psaltery advance.
4 With trimbrel, harp, string'd instruments,
And organs, in the dance.
5 Praise him on cymbals loud: him praise
on cymbals sounding high.
6 Let each thing breathing praise the Lord.
Praise to the Lord give ye.

FINIS.

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